

FOUR SELECT
SERMONS
UPON
Several TEXTS of
SCRIPTURE.
WHEREIN

The Idolatry, and Will-
worship of the Church of
Rome, is laid Open and
Confuted, &c.

By that late Reverend & Faith-
ful Minister of Gods Word,
Mr. *WILLIAM FENNER*,
B. D. sometimes Fellow of
Pembroke-Hall, in *Cambridge*,
and Parson of *Rotchford*, in
ESSEX.

Never Published before.

Now Published to prevent the
Growth of Popery.

London, Printed in the Year, 1648.





The
P R E F A C E
To the
R E A D E R.

Reader,

T Hou hast here Four Self
Sermons, of that Pious and
Learned Divine, Mr. Willi-
am Fenner, who being (long
since) dead, yet speaketh. It is
now full Thirty Years since the
Lord of the Harvest rewarded this
faithful Labourer with Eternal
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The Preface to the Reader.

of a little Cloud, like a mans band. Howbeit a dreadful storm soon followed, as this man of God had foretold in many of his Sermons. I call these Selects, because they are taken out of an Heap of the Authors Sermons, never yet Published. Nor do I despair of their good Acceptance, being designed to reinform the Theory, as well as Practise, of the Church of God, which will make them to relish the better with most Pallates. And verily, in the Two first Sermons, the Doctrine and Worship of the Protestants is strongly Asserted, and Maintained against the Papists; being in effect no other but an Explication, and Confirmation of that Thesis, which was so learnedly defended by Doctor Stillingfleet, in his late Commencement Act, viz. That Ratio secundum praecepti in Dicalogo est Immortalis. And me-thinks every Christian

The Preface to the Reader.

Christian man should rise up in defence
of this Doctrine, that makes so
much for the honour of his Bible.
For who can think that any other
Book, though compiled by many
of Heads, should be able to direct him
in matters of Gods Worship, like
of Gods own Book? And yet if ma-
ny Black-coats were searched, an-
other Book, and not the Bible,
would be found about them. Cer-
tainly God will avenge the least
contempt, and neglect of his own
Book, and invaluable Treasure,
and more worth than all the World.
Nor can he take it well that any o-
ther Book or Books, should seem-
ingly stand in competition with it.
Let it be ever held a Piacular of-
fence among all Protestants, not to
make this Book of God, the onely
Rule and Umpire of all causes re-
lating to Faith and Worship, ac-
cording to the Resolution of that
learned Bishop, Doctor Davenant,

The Preface to the Reader.

Sacra Scriptura est norma fidei & cultus.

Moreover, these Sermons against Idolatry and Will-worship, contain no other Doctrine, but what Reverend Mr. Perkins saith, he was allowed to publish now in the Light of the Gospel, and in a Church where Idolatry is condemned to the Pit of Hell. See the Preface to the Reader, before his Warning against the Idolatry of the last times, Printed in the first Volume of his Works. A Treatise worthy to be perused by all young Scholars and Students in Divinity Where you shall read, (Pag. 819.) That to direct our Adoration towards the Bread in the Eucharist or the Place where the Bread is What is it less than Idolatry? And a little after, It is Idolatry to turn dispose or direct, the Worship of God, or any part thereof, to any particular Place, or Creature with

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without the appointment of God. From this Treatise, our Author borrowed some of his Materials, that now serve to batter down the Walls of Rome.

The Author of these Sermons was of no small account, while he was a Member of the University, both for his Learning and Piety. When he was Batchelor in Arts, he was chosen Moderator in the Schools. Afterwards being Master in Arts, both the University and Town of Cambridge flocked unto his Sermons, and heard him gladly; and at his farewell, he was graced with the Degree of B. D. He was highly favoured of Bishop Morton, when Bishop of Coventry and Lichfield, in whose Diocese he then Preached. Afterwards he was presented by the Earl of Warwick, to the Parsonage of Rotchford, in the Hundreds of Essex, where.

The Preface to the Reader.

whereunto he was Instituted by Bishop Laud, then of London; who also told him, that he had heard much of his Learning and Worth. In this Place he continued by the space of Eight Tears, Preaching the Kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, until the Day of his Death. One word more. These Sermons were all of them copied out of the Authors own Notes, by the hand of a Gentlewoman, in whose House he sojourned; and now, without chopping or changing, are offered to publick view; but being framed to popular Capacities, and not intended by him for publick view, do want those polishings which his last hand would have given them. But his diligence in preaching thrice every Week, may not only excuse him; but teach us to admire

The Preface to the Reader.

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wire the Grace of God with him,
that he could Preach so often, and
Preach so well.

Consider what is said, and the
Lord give thee understanding in
all things. 2 Tim. 2. 7.

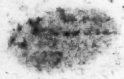
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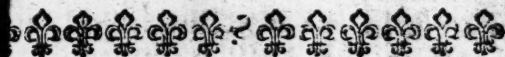
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SERMON I.

The Peril of Idolatry.

I John 5. 21.

*little Children, keep your selves
from Idols.*

THis is the Conclusion of Saint
John's Epistle. It's an entire
Proposition, and needs no
Context. Only this depen-
dence we may observe; that having
set down the true worship of God in
Jesus Christ, and eternal life, now he
teaches us to reject whatsoever is re-
fractory thereunto; even all supersti-
tion, and humane inventions and tra-
ditions in the service of God. Natu-
rally we are like little Children, that
love Pictures and Babies, and Images,
and Puppets; they are led by sense. So
beloved,

beloved, we naturally love such kinde
 of trash in the worship of God, and
 therefore the Apostle concludes his
 Epistle with this Caveat, That we may
 take heed of Idolatry; nay, not only
 so, but we must take heed of Idols too.
 Though we do abstain from Idolatry,
 that is not enough, we must abstain
 from all occasion of it too. The Lord
 is a jealous God, and therefore we
 must not only keep our selves from
 Idolatry, but from the Idols them-
 selves: not only from the Idol of *Mars*,
 and *Jupiter*, and *Saturn*, and other
 false Gods, as *Bellarmino* and other Pa-
 pists expound it; but from Idols, that
 is, from all Idols, whether of a false
 God, or a true.

The words do include these three
 particulars: 1. That we are naturally
 in danger of falling into Idolatry
 2ly. That we must take heed of this
 danger. 3dly. That the filial relation
 we have unto God must move us here-
 unto. *Little Children, keep yourselves
 from Idols.* Idols are of two
 sorts. 1. Secular Idols. 2dly. Idols
 Religion. I dare take the Texts mean-
 ing of both, though especially of the
 latter

matter. Secular Idols are the world-
 things Idols, as money, and means, and
 maintenance, and other things of this
 life: when we give that unto them
 which we should give only unto God,
 then we make them our Idols: if we
 make them once our most, to mind
 them most, to be affected with them
 most, to be carefull for them most, we
 make them our Idols. These I call
 secular Idols.

2/y. There be Idols in Religion; as
 the vain hopes and conceits, that pro-
 fane, and civil men, and carnal Gospel-
 Preachers imagine to be saved by; these are
 Idols also. And here I might shew you
 how good works and good duties are
 made Idols, and the Sacraments, Idols.
 I might shew you how the Papists make
 the Bread in the Communion an Idol;
 their Reliques of Saints, Crosses, Cru-
 cifixes, Idols; the Virgin Mary, and
 all the Saints and Angels, Idols, and
 the Pope an Idol. But I will not speak
 of these things, though that which
 I desire to speak, shall knock down
 these two.

Briefly, to come to the business. An
 Idol signifies any such Image as is put

to represent, either false Gods, or the true God. That Idols are Images of false Gods, all men will grant. Papists Protestants, all will grant that, and therefore I need not spend time about that. But whether Images of the true God, be all Idols likewise, there lies the Question. The Church of Rome indeed grant, that when a man makes an Image, thinking to represent God fully and perfectly by it, that is an Idol; *For to whom will ye liken God, or what likeness will ye compare unto him. Isa. 40. 18.* No Image can lively express God; there is nothing in Heaven, or in Earth; neither created by God, nor framed by man, that is perfectly like God: and therefore they confess, that when a man makes an Image of God, thinking it doth fully describe him, that that is an Idol. But they do affirm that an Image may be made for the true God; to worship God at, or in, or before; they do maintain that those shapes that God did appear in, he may be worshipped in them. As God the Father appeared unto *Daniel* in a Vision, in the fashion of an old man, *Dan. 7. 9.* and God

the Son appeared unto *Josua* in a hu-
 mane Figure. *Josh.* 5. 13. and God
 the Holy Ghost appeared in the like-
 ness of a Dove, *Mat.* 3. 16. They say
 that the Persons in the Trinity may
 be pictured in these formes, and be
 worshipped in them, or at them, or
 before them. They say that God is
 the only *Objectum quod adoramus*, but
 a Creature may be *Objectum quo*, that
 they say they; God is the thing it self
 that alone can be worshipped, but a
 Creature may be the *medium*, to wor-
 ship God at, or before; that is, say
 they, we may worship God with the
 use of a Creature put before our eyes,
 to worship him at: as to worship God
 at the high Altar, this they say is no
 Idol. They grant that to worship that
 Creature, as it is a made thing, that's
 to make it an Idol; but to worship
 that thing as it is the Image and repre-
 sentation of Christ, or any mysterie
 of his worship, that is no Idolatry.
 So that this is the Doctrine of the
 Church of *Rome*, that Images may be
 used in the worship of the true God,
 and that the Images may be worship-
 ped too; nay, with the same worship

that God is worshipped with ; the act of worship that is determined upon God, and the Image used in his worship, is one and the same act of worship ; only here is the difference, that it lights absolutely, and properly, and directly only upon God ; but it lights upon the Image only respectively, and improperly and indirectly. This I say is the Doctrine of the Church of Rome, that an Image, or a Creature whether it be an Image or no Image I mean, that a created object, may be purposely set before a man when he worships, to worship God in, or at, or before, and that this is no Idolatry.

Doct. Well then, this is the Point that we now intend to prove, *That to worship God in, or at, or before an Image or any Creature purposely set before for to worship in, is very flat Idolatry.* Though the Image be an Image of the true God, though the Creature that is erected before us be only for the worship of the true God, and not of false, yet it is an Idol. Popish People will say, we do not worship the Image neither do we worship the Wood or Stone of the Altar ; no, no ; ye must

not take us for Heathens, we worship only the true God. Indeed we bow before the Creature, but intend our bowing only to the true God. I answer, This is as if a Man should go and lie with his Neighbours Wife, and say he doth not intend any adultery with her at all. Ye do not intend say you; that is all one, no matter what your intentions be: if you bow to God before an Image, or to God in the Image, ye do commit Idolatry. We may see this in *Amasiah*; he is said to be an Idolater, and to have other Gods besides God, why? did he worship the Idols themselves? no; he did not worship before them, 2 Chron. 25. 14. *He bowed himself down before them*, says the Text. *Amasiah* thought; I do not intend any bowing to the Idol it self, I intend it only unto God; I bow only before the Image, I bow not to the Image, but to God in the Image. And therefore when the Prophet reproved him, he smote the Prophet, as though the Prophet had done him great wrong. O you are an Idolater, says the Prophet, you worship other Gods. *Art thou made of the Kings*
 B 4 *counsel,*

counsel, says he? *q. d.* Can you tell what I do? do you know my secrets? my secret intentions are not as you imagine. I found these images in *Edom*, and methinks they are very pretty images; and I took them to worship God before them. I never intended my worship unto them, but only unto God. So that you see what ever his intentions were, that was nothing, he was an Idolater. Another place you may see, *Ezek. 18. 6.* The words there are these, *That hath not eaten upon the Mountains, neither hath lifted up his eyes to the Idols of the house of Israel.* Mark, the Prophet describes in that place, a man free from idolatry, that hath not lift up his eyes to the idols of the house of *Israell*; he doth not say, that hath not worshipt the idols themselves. No, though he did worship only the true God, yet if he lift up his eyes to the idols, while he worshipt, to worship God at, he was an idolater. Another place we have, *Exod. 20. 4.* *Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, thou shalt not bow down,*

down, &c. Ye know this is the second
 Commandment. The first Command-
 ment was this, *Thou shalt have no o-
 ther Gods before me*, Vers. 3. that is,
 thou shalt have me for thy God, thou
 shalt worship me, and be true to me,
 this is my first Commandment that I
 give thee. Well now, suppose you do
 obey this Commandment of mine,
 thou hast me for thy only true God,
 to worship me only, only to adore me.
 In the second place, I will have thee
 worship me without any Image, or
 likenesses of any thing. Thou shalt have
 no images, nor likenesses to worship
 me at, or in, or before: the second
 Commandment presupposeth the first.
 The first Commandment forbids us a
 false God, and commands us to wor-
 ship only the true God. Now this be-
 ing granted, the second Commande-
 ment commands us to use no image,
 nor likeness in his worship. And there-
 fore it is no matter what a man's in-
 tentions be, though he do intend the
 worship only of the true God, yet if
 he set any image, or the likeness of
 any thing in the World, whether Man,
 or Beast, or Altar, or Crucifix before
 him,

him, to worship God at, or in, or before, he is an Idolater. This is the point then, and first, I will shew you two Demonstrations that it is so, and then come to the Grounds and Reasons why it is so.

Demonst. 1. The Demonstrations are these. 1. This very idolatry was the idolatry of the Heathens, that the Lord doth so often condemn in his Word; they made resemblances of the only true God. As *Paul* shews, they did clearly see the *Eternal Power and Godhead, and the invisible things of him, Rom. 1. 20. They knew God, (says he) only this was their sin, They did not glorifie him as God. Why so? They became vain in their imaginations, to make images of the incorruptible God. It was the glory of God, to be invisible, and immortal, and spiritual; not to be painted, nor graven, nor represented by any bodily forme; and they changed this glory of the incorruptible God into an Image made like corruptible man, &c. Vers. 23. What? did they worship that image it self? no, no say they: but as *Austin* brings them in speaking; We do not worship the sense*

senseless image ; no, we worship be-
 fore the image ; but it is God whom
 we see not, that we worship. *Plato* and
 all the wise Heathen confess that God
 is a spirit, and the maker of Heaven
 and Earth ; and therefore when they
 worshipped before images, we worship
 that (says *Seneca*) only for fashion
 sake, but the eternal God do we wor-
 ship. *Tertullian* and others do observe
 that the Heathen did acknowledge the
 only true God, as appeared by their
 phrases, *We call God to be our Judge ;*
God sees us, we commend you to God,
and God will repay : and they would
 look up to Heaven when they said so :
We thank God, we pray God ; especially
 when any danger was towards : *We*
are God's off-spring, in God we live, and
move, and have our being. These and
 many others were their phrases. And
 therefore when some of the ancient
 Fathers did charge them with wor-
 shipping of stocks and stones, their
 answer was, Do you think us so block-
 ish, and so mad, as to worship stocks
 and stones ! no, we worship God as
 you do, only we worship him before
 outward resemblances, because we
 cannot

cannot see him: we do but set these visible representations before us; we look upon these, but we worship the Lord God. When *Paul* was at *Athens*, and saw there an Altar to the unknown God, he confesses it was dedicated unto the true God, even to the same God whom he preached, *Act. 17. 23.* True it is, that the Scripture seems to say, that the Heathens had many gods, and that they worshipped the Sun, Moon, and Stars; fire, water, aire, earth, birds, beasts, and creeping things and fishes: but the meaning is not, that they did intend many Gods: if any body should tell them that they hold a plurality of Gods, they would say no. For (1) they say we hold that God is as it were a spirit that runs through all the Creatures in the World; a spirit in Heaven and in Earth, and in every thing: and therefore when we worship before the Sun, we worship God in the Sun; when we worship the Moon, and the Stars, and Fire, and the rest of the Elements, and the Beasts, and the like; we do not worship them, but God in them. As *Virgil* hath it, there is a spirit that
acts

acts in all these things, namely God ;
 and him do we worship. 2^{ly}. Say they,
 God hath powers and operations ; and
 we do not mean a plurality of Gods,
 but one God the fountain of them all.
 God is a God of wisdom ; and so we
 call him *Apollo* ; he is an helping Fa-
 ther, and so we call him *Jupiter* ; he is
 a God of strength, and so we call him
Mars ; he rules the Sea, and so we call
 him *Neptune* ; he gives us the benefit
 of the Aire, and so we call him *Juno* ;
 he gives us Wine to make glad the
 heart of man, and so we call him *Liber* ;
 he affords us a great deal of help by
 the Earth, and so we call him *Ceres*.
 These and many more resemblances
 and images we have, and by these we
 worship the one and true God. 3^{ly}. Say
 they ; all virtues, and graces, and good
 qualities are from God, and so they
 make Images of Felicity, and Love,
 and Prudence, and Constancy, and
 Temperance, and Faith, &c. But do
 they worship all these Images as so
 many gods ? no. As *Austin* brings them
 in, speaking ; What ? is it to be thought
 that our Ancestors were so unwise and
 blind, that they supposed Felicity, and
 Love,

Love, and the like virtues to be gods ? nay certainly, they believed one only true God, whose gifts these are. Thus you see that the idolatry of the Heathens, which the Lord doth so severely reprove in the Scriptures, was this very idolatry we speak of. This is the first Demonstration.

Demonst. 2. The second Demonstration is this. This very idolatry was the idolatry of the *Israelites*, so often condemned in *Moses* and the *Prophets*; not the idols of false gods, but only of the true. The first idol we read of in Scripture, as I do remember, was *Ur* of the *Caldees*, Gen. 11. 31. which *Abraham* before his Conversion did worship; now that was an idol of the only true God: the word signifies *Fire*. Ye know God used to testify his approbation of his peoples sacrifices by a visible token, as appears in the story of *Cain* and *Abel*, Gen. 4. 4. Now that visible token was the falling down of Fire upon their Offerings; as you may read, 2 *Chron.* 7. 1. 1 *Kings* 18. 24, 38. Hereupon superstition growing on, People took Fire, which is called *Ur* in their language, and

and worshipt God at it, or before it; that was the meaning of that idol. The next idol was the *Teraphim*, which were the idols that *Laban*, *Gen.* 31. and *Micah*, *Judg.* 18. and others did worship : now that was an idol of the only true God; and it was an idol in the shape of a man, because the Lord had appeared in the likeness of a man to *Abraham*, to *Lot*, and divers others : and therefore the Devil, God's Ape, taught people to make such an image, and to worship God before it. That this was an idol of the only true God, ye may read in the Book of the *Judges*. When *Micah* had made him this image, *Judg.* 17. 4, 5. he did not worship that image it self, as though that were his god. No, he set up a *Levite* for his Priest. Why? that the Lord of Heaven and Earth might bless him, as he thought. *Now know I that the Lord will do me good*, says he, *v.* 13. The next idols are the idols of *Egypt* that the *Israelites* did learn while they sojourned in *Egypt*. What idols were they? what? of a false god? no. *Strabo* in his Books doth witness, that they were images of the only true God;

God; and that *Moses* would not allow them. The next Idol was the Calf in the Wilderness: that was an idol too, as *Stephen* calls it, *Act.* 7. 41. neither did they worship it: but it was an image of *Jehovah*, and they worshipped the Lord God *Jehovah* by it, as we may see, *Exod.* 32. 5. when *Aaron* proclaimed the feast of this image for the morrow; the Text says, *Aaron* proclaimed, and said, To morrow is a feast unto the Lord. True they said, *These are thy gods O Israel that brought thee out of the Land of Egypt.* But can we think they were all so senseless as to imagine that the Calf which themselves made four Moneths after, and had no being at that time, when they came out of the Land of Egypt, should yet be the God indeed, which brought them up out of the Land of Egypt? *Baal Peor* was another idol, *Num.* 25. 3. and yet as one does observe, it was an image of the true God, who opened his mouth and spake unto the Fathers, for so the word signifies. *Baal Berith* was another idol that the *Israelites* had, *Judg.* 8. 33. and that was an image of God that entred into Covenant

nant with them, for so the word signifies. The Calves of *Dan* and *Bethel*, that *Jeroboam* set up were idols, and *Jehu* did not forsake them, 2 *King*. 10. 29. What, did *Jehu* worship these idols themselves, and not God? No, no; he was zealous for the Lord of Hosts at the same time, *v.* 16. *Moloch* was another idol, which the *Israelites* had, and they made their Children pass through the Fire as a sacrifice at it: Or did they worship that idol itself either? No, they imitated *Abraham*, who took his Childe *Isaac*, and Wood, and Fire, and went to sacrifice him to God. What were *Chiur*, and *Succoth*, and the Star of their god *Rempham*, were these idols of false gods? No; as they intended them, they were images to set out their dwellings in Booths, at the appointment of God; and the *Messias*, who was called the Star out of *Jacob*. These and such like were the images and idols of *Israel*, that the Lord destroyed them for; and yet these were all intended for the representation of the true God, and they did not worship these images themselves, but the
 Lord

Lord God in them, or at them, or before them. Thus you see it proved by Demonstrations, that it is idolatry to worship the true God with any images; that is, to worship God in, or at, or before an image: This is the idolatry forbidden of God in the second Commandement.

Ground 1. The grounds of it are next. The first ground is this. The true worship of God is, when we worship him according to his will and Commandement, all other worship of God is false, and a meer idol; yea, it is the hatred of God. This ground you shall see in the second Commandement, where God opposeth these two; the worship of him according to his will and Commandement; and the making of an image in his worship, or the hating of him. The Lord maketh these contrary the one to another; *Thou shalt not make to thy self any graven image;* What follows? *For I will visit the sins of them that hate me, and shew mercy unto them that love me and keep my Commandements,* Deut. 5. 8 9, 10. *q. d.* if thou wouldest have my mercy, thou shalt love me, and worship

ship me, and observe my Commandments onely about it; but if thou wilt be adding any thing out of thine own head, that *I* have not commanded thee, it is a meer Image, and an Idol, and thou art an hater of me; thou dost not worship me at all, but the images and imaginations of thine own heart. If God be a God to be worshipped, certainly it is in the power of his Will alone, what kind of worship to have: as *David* says, *Teach me, O Lord, to do thy Will, for thou art my God*, Psal. 143. 10. q. d. Lord, if I should do my own will, I were my own God; look whose will I do, he is my God. Now Lord thou art my God, and therefore I beseech, let me do nothing but onely according to thy will; I come to enquire of thee for thy Will, for thou art my God. So that now ye see, we must worship God onely according to his own will: if we add any thing of our own in his worship, it is a meer idol, and as it were the having of another God besides him. This is the first Ground.

Ground 2. The 2d. Ground is this. The true worshipping of God according
ing

ing to his own Will, can no where be found what it is, but onely in his own Word. He onely can tell what kind of worship he will be delighted in; what manner, what circumstances, what expressions; I say, he onely can tell, his Word onely can acquaint us: if we fetch it any where else, it is but an Idol: and therefore says he, *You shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep my Commandments which I do command you,* Deut. 4. 2. q. d. If ye would keep my Commandments, and please me, then go to my Word; look ye add nothing, for then ye add that which I do not command you; as if ye were wiser than I: Look ye diminish nothing neither, for then ye lessen my Commandments. I say that's onely the true worshipping of God according to his Will, when we worship him meerly according to his own Word; all other kind of worship, whatsoever we bring into his worship, its an Idol, as you may see, *Exod. 23. 13. In all things that I have said unto you, be circumspet, & make no mention of the names of other gods.*

That

That is, keep you close to my Word, for if ye run never so little from my Word; you run upon Idolatry; if you fall imagining any thing of your own heads, all the imaginations of the thoughts of your hearts, are onely evil, and that continually; and therefore I will not have you devise any thing of your own heads, to add a jot to what I have said about my holy Worship. It is a very foolish distinction of of Additioners, they do not add Essentials, but onely Accidentals, and the like. I say, this is a very cursed distinction; for the Lord opposeth all additions unto the right observing of his Word, and counts it Idolatry. *What thing soever I command you, that observe to do it; thou shalt not add thereto, nor diminish from it,* Deut. 12. 32. He speaks there against Idolatry, as you may see in the Context; and he says he will have no addings at all, all addings are idols; none but God can tell what will please him. Especially he being so infinitely wise, and seeing he does so accurately stand upon his own Will and Word, so Holy, so Spiritual, how dares man
be

be a adding; seeing we are so apt to mistake; the Wisdom of God being foolishness with men, and men by wisdom know not God, having such contrarietie in us to the things that be of God. Our own carnal reason is against his Commandments, and therefore an unfit thing to be devising any thing about them. *The Pharisees* did but add a little more breath to their Phylacteries, a little washings of Cup, and Dishes, and Hands, and the like in a religious manner, and our Saviour Christ told them, that they worshipt him in vain.

Ground 3. The 3d. Ground is this. If the Lord should allow any sensible and corporal resemblances in the worship of God, then we might use them without the guilt of idolatry. And therefore it was no idolatry for the *Israelites* to worship before the Ark, because the Lord did command it. *The Israelites* had Cherubims placed upon the Ark, but these had the word of God for it. Neither were they images of the Angels which cannot be painted, but onely Characters and Emblems of their Office, and they had

had the Lords commandment for it. So they had for their praying towards *Jerusalem*, when they were in Captivity: and yet these very men when they worshipt before the golden Calves at *Bethel*, were idolaters, and when they worshipt towards the *East* in *Ezekiels* time, were idolaters, *Ezek.* 8. 16. because they had no commandment for it. Before the coming of Christ, the Church was in her childhood: Children you know, we let them have Fescues, and Hornbooks, and Babies, because of their weakness: So the Lord then, because of their weakness, he let them have many visible Types and Figures, and corporal Rudiments. As Christ sayes of putting away ones Wife for less then Adultery, *Moses* pointed it to the *Israelites* for the hardness of their hearts; so I may say for this too; for the weakness of their hearts, the Lord let them have such bodily elements, because Christ was not yet come, the substantial Image of his Father. But to have any bodily shape now in the worship of God, as Ark, or Altar, or Crucifix, or *Agnus Dei*; or the *East*
to

to worship God at, or in, or before, or with the use of, is false worship and idolatry, because we have no word for such a thing. As our Saviour says, *Woman believe me, says he, the hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; that is, ye shall not have such limitings of worship now, either this way or that way. No, no says he, the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeks such to worship him. God is a spirit, and they that worship him in spirit and in truth, John 4. 21, 22, 23, 24. Mark,* true worshippers must worship so; all other worships are false worships and idolatrous. Now to worship God before an Ark, or an *Agnus Dei*, or an Altar, or towards the East, is utterly idolatrous, at least superstitious and abominable; now we must worship God before no Creature in the World. True, we may have any Creature accidentally before us, in the worship of God; for we can worship no where, or look no way, but there will be some Creature or other before us: but if

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we do purposely set any Creature before us, to worship God before ; or if we purposely turn to any creature or likeness of any thing, to worship God at it, or before it ; this is idolatry. I confess we may look up to Heaven when we pray ; Why ? we are commanded to do so, but the meaning of it, is not, that we should either look upon the Sun, or Moon, or any jot of Heaven, to worship God at it, or in it, or before it, as if we should specialize God to it. Though we may lift up our eyes unto Heaven, yet we count it our happiness, if we can strictly abstract our mindes from it, and be wholly intent upon God in our spirit ; and we must count it our sin, if any Creature catch away so much as one by thought away from God : if Pillar, or Wall, or Window, or Cloud, or any thing get but a glance of our thoughts, I say we count a misery. But purposely to set any image, or any likeness of any thing before us when we worship, to worship God at it, or to terminate our worship of God in it, or before it, we are directly idolatrous : we have no word at all for it, it is an idol of our own making

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making or devising, or some other man's framing, and this is idolatry. This was the idolatry of the Heathens which the Lord does so often condemn; yea, this idolatry was the idolatry of *Israel* and *Judah*, which the Prophets every where reprove. Thus you see the Demonstrations of it, and the grounds of it. Now I come to the Reasons of it.

Reas. 1. The first Reason is this. Because the binding of God's presence or the operation of his spirit, at any Image, or Altar, or Crucifix, or any particular body, is to undertake to do that, which the true God will not yield to. Suppose a man pray before a Crucifix, thinking that God will annex his hearing at this time, to this kind of praying; he prays to an Idol, and not God: for the true God never undertook to be the object of such a Prayer. Now if the true God be not the object of this Prayer, then the object of it is an Idol. So when a man bowes before a Crucifix, or an Altar, thinking to bow only to God at it, he worships an idol; for if the true God will not vouchsafe to be the object

of

of such a kind of bow, then the ob-
 ject of it is a false God, or an idol.
 and therefore the Lord chargeth all
 such persons with the worshipping of
 the idols themselves, *Isa. 2. 8.* Their
 land is full of idols, they worship the
 work of their own hands. True, they
 did not intend it, they intended only
 God for the object of their worship,
 but God would not joyn with that act
 to be object of it, and therefore their
 idols were nakedly worshipt. This is
 the reason, why the Lord sayes they
 trusted in their Idols, and they called
 upon their Idols; and they burnt in-
 cense to their Idols, they blessed their
 idols, and they counted them their
 gods; not as though their intentions
 were so; no, they intended God for
 the object of all these same acts; but
 because God would not be the object
 of such acts, therefore all those acts
 must needs meerly light upon the I-
 dols. - Ye know they bowed in their
 intentions only unto the true God, but
 it was before such and such Idols, and
 similitudes of their own devising.
 They made account that their act of
 bowing, had a compounded object,

God and their Idols; they intended God for the Principal, absolute, and simple total direct object, and the idol only as a medium; and therefore when God refuses to be compounded on this fashion, and to be an object at all in such an act, then the act can have nothing to be terminated upon, but only the Idol E. G. I set it out by a similitude. Suppose a man lifts up a Chest full of Counters, thinking verily it is a Chest full of gold: the act of lifting is not terminated upon a Chest full of gold, but only in conceipt: it is terminated only upon a Chest full of Counters. So is it here; when a Papist bowes to a Crucifix, thinking verily he bowes to Christ in it, or before it, if Christ have no communion at all with that Crucifix, as he did imagine, he bowes meerly to the Idol, and not Christ. Nay, many Papists do grant that if God should not be specially present in the thing that a man bowes unto, or at, or before, to the object of his act; he bowes to an Idol, and not God, whatever his intentions are. Now beloved, do but consider this argument, I could wish ye could carry

away word for word with you.
Reason 2. The 2d. Reason is this.
 To worship the Devil, and not God, is
 idolatry; but to worship before an
 image, or the likeness of any thing
 else, this is to worship the devil, and
 not God; therefore it's idolatry. All
 Religious worship is an act of obedi-
 ence, and it is performed to him
 that sets one a work: Now it is
 not the true God that sets one a
 work in such a worship as this; the
 true God says, he will have no image;
Ye heard a voice, says he, but ye saw
no similitude; onely ye heard a voice,
 Deut. 12. 4. The Nations round about
 you, use images, says God, *but you*
shall not do so unto the Lord your God,
 Deut. 4. 12. The Lord doth not set
 any a work to do so unto the Lord
 their God, as to worship him before
 an image or similitude. And there-
 fore when they think to worship him
 on that fashion, they do not worship
 God, but an idol. Nay, the Lord
 says flatly, it is the Devil they wor-
 ship, and not him. But I say (saith
 the Apostle) that the things which
 the Gentiles sacrifice, they sacrifice to

Devils, and not to God, 1 Cor. 10. 20. I shewed you even now, that they intended to sacrifice unto the Lord God; but the Lord says, they sacrificed to Devils, and not to him. When *Austin* told the Heathen, that they worshipt the Devil, and not God; they told him he did not say true; we do not worship the Devil, but we worship the true God, whom we ought to worship: Mark, they did not intend the worship of the Devil, but the Lord counts it a bare worship of Devils, and not of him; the Reason is, because it is the Devil that suggests such kind of worshipping God, and not God, and therefore the obedience is performed unto him, and not God. So says the Psalmist, *They sacrificed their sons, and their Daughters unto Devils*, Psal. 106. 37. They thought no, the *Israelites* did not intend so; they intended onely to sacrifice their Children unto God, as *Abraham* was ready to do; but sayes the Psalmist, the truth was, they offered them unto Devils; because the Devil set them on work, and not God, therefore they worship the Devil. *Papists* and *Papists*

Popish people, be loth to be accused of worshipping the Devil; but the truth is, they do worship the Devil, when they think to worship God before images, Crucifixes, and Altars, and the like.

Reason 3. Its an appearance of the worst idolatry of all; now the Lord is a jealous God, and cannot abide any appearance of going a whoring from him. And indeed, this is the special reason that the Lord stands upon, when he forbiddeth all images in his worship, because he is a jealous God: *For I the Lord thy God, am a jealous God, thou shalt worship no other God, for the Lord whose Name is Jealous, is a jealous God, Exod. 34. 14.* He speaks there of an image which he calls another god, because jealousy so accounts of it. Like an Husband that is jealous if he do but see the least amorous look that his Wife casts upon another man, he suspects her to be a Whore presently. So Beloved, the Lord is a very jealous God, and the very least sign or appearance of idolatry, he counteth idolatry, and the having of another God. Now

Devils, and not to God, 1 Cor. 10. 28. I shewed you even now, that they intended to sacrifice unto the Lord God; but the Lord says, they sacrificed to Devils, and not to him. When *Aus* *sin* told the Heathen, that they worshipt the Devil, and not God; they told him he did not say true; we do not worship the Devil, but we worship the true God, whom we ought to worship: Mark, they did not intend the worship of the Devil, but the Lord counts it a bare worship of Devils, and not of him; the Reason is, because it is the Devil that suggests such kind of worshipping God, and not God, and therefore the obedience is performed unto him, and not God. So says the Psalmist, *They sacrificed their sons, and their Daughters unto Devils*, Psal. 106. 37. They thought no, the *Israelites* did not intend so; they intended onely to sacrifice their Children unto God, as *Abraham* was ready to do; but sayes the Psalmist, the truth was, they offered them unto Devils; because the Devil set them on work, and not God, therefore they worship the Devil. *Papists* and *Popish*

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do but think thus ; if we should see a man bow before a gold Crucifix, or a stone Altar, or a wooden Table, is not this an appearance that this man is popish and idolatrous, nay Heathenish, and Paganish ; nay, worse than ever the *Gentiles* were ? Jealousie will make a little thing Adultery ; so God being a jealous God, a little declining from the simplicity that is in Christ, and from the Spiritualness of his worship, will be counted idolatry. The brazen Serpent might have stood all the time of *Judahs* Commonwealth, without any offence, being it was set up by the appointment of God ; but when people began to fall a doting on it, and too much to respect it, by and by the Lord was jealous, and he would have it down, although they never used it, nor honoured the thing it self, but onely as a monument of Gods delivering of them from Serpents, and as a Type of the Messias to come. You know the Lord commanded the burning of Incense in the time of the Law, but when the *Jews* began to dote upon that, he tells them he would as live they should have blessed

an idol, *Isa. 66. 3.* So the Lord hath commanded the Bread in the Communion, and the Wine, and the Table; but when people begin to dote upon these things, to adore and fall down, and to give Divine worship thereunto, they make them very idols: the Lord is a jealous God, and what is an appearance of abominable idolatry, if this be not? Is not here agreement between the Temple of God and idols, which the Lord doth abhor? *2 Cor. 6. 16.* Nay, it hath no difference from the grossest idolatry of all, but onely the secret intentions of the heart: the outward adoration is the very self same in both. A man might take the damnest idolatry that ever the Devil put any man upon, and change but one thought, and it is as good as this. When one saw the image of *Jupiter Olympius*, he brake off the head, and set on the image of his own head upon it. So do these men with the idols of false gods, they do but alter the head a little, I mean a thought, and so they do justifie them.

Reason 4. The fourth Reason is this.

Be all the ridiculous speeches that are said of the grossest idolaters in Scripture, may be said also of this. *The Heathens planted a tree, and then cut it down; with one part they warmed themselves, saying, ha, I am warm: I have been at the fire: With another part of it, he roasteth his meat, and is fed; and of the residue he maketh a god: he falleth down before it and worshipt it, and prays unto it, saying, deliver me, for thou art my god, Isa. 44. 14, 15, 16, 17.* That is, I told you, not as though the very wood it self that they hewed, were their god, but that represented God unto them, and they prayed before it, and worshipt before it. You will say, these men were Monsters: that's a strange tree, that one piece should so much differ from another; one piece should make them a fire in the Chimney-corner, another to fall down and worship at, and before. Even so it is with these men; they sow their corn, and then they reap it, and then they grind it, and then they bake it: with part they fill their bellies, and with another part they make a Breaden god, and adore it.

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So it is with the Painter; with one part of his colours he painteth (it may be) a quean, with another part of them, out of the same Colour-pot, and with the same pencil, he painteth a Crucifix, and he bowes his knees down before it, as though he saw his Saviour, whensoever he sees it. Again, the Heathens had Tapers and Candles, that they set before their idols, as some doth witness, *Virgil* and *Cicero*; so have these men in like manner. The Heathens had a Priest, as their own Poet sayes, that had an holy-water-sprinkle, and sprinkled people with drops of pure water, as they entred into the Temple; and just so have these men for all the world. The Heathens had shaven-crown'd priests, as *Hierom* sayes of them, so have these; but what need I trouble you any further.

Use 1. The use of this is, 1. That Papists, and all Popish people that worship God before an Image, or the likeness of any other thing, are arrant Idolaters. O say they, the Lord condemned only Heathenish and Jewish Idolatry. I answer, by this argument

a fornicator may answer; Tush; do you say that God findes fault with any fornication? No, no; the Lord speaks against Heathenish and Jewish fornication, he does not speak against mine; I am a Christian. Art thou a Christian sayst thou? thy fornication is the worse for that. So may I say to these men; Are they Christians? their Idolatry is the worse for that. The Idolatry that Heathens and Jews did commit, is the very self same, that Popish wretches commit. You will say, but some of the Heathens and Jews did worship the Idols themselves, and the Altars themselves, so do not we. True; some did so; the ignorant and silly simple people did; but the learned and understanding of them did not; they worshipt God only before an image, or some such like thing. So is it with the Papists, some of their ignorant vulgar does worship the image down-right, as *Bellarmino* confesses, he is afraid they do; only their ingeniouiser people worship God in an image, or at it, or before it, which is the idolatry that the Lord cut off *Israel* and *Judah* for. You will object, you do not worship the

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the Altar it self, nor the Crucifix it self, you worship God only at the sight of it. Alas, this is just nothing; the worshippers of *Baal* did use to say so, when the Prophets of God charged them with the worship of *Baal*, and going after *Baal*, and not God. No, no; God forbid we go after *Baal*? *We have not gone after Baal*, Jer. 2. 23. We do not worship the image it self; no, we worship the Lord God in *Baal*, or before *Baal*. Yea, and God confesseth as much, that their intentions were at him in their bowing before *Baal*. Call me no more *Baali*, Hos. 2. 16. Mark, The Lord confesses, that it was Him they intended their worship to, and not to the image, and yet the Lord condemns it for wretched idolatry. O then, what may we think of such a Kingdome that growes to worship God before Images, or before the likeness of any thing else. Here we learn that such a Kingdom is fallen to idolatry: they may stand upon it earnestly, as the idolatrous *Jews* did. The Temple of the Lord, the Temple of the Lord; and the Law of the Lord, and the Church of God; the Church,

Church, the Church, the Church; and we are as good a Church as any in *Christendom*, and God-forbid that we should forsake God. O Beloved, these are but braggings; such a Kingdom is fallen to idolatry; and what sayes the Lord of all such, when the *Jews* were fallen to idolatry, which was no other than this? *Therefore, Lord, forgive them not*, sayes the Prophet, *Isa. 2. 9.* The Lord bid the Prophet cry out, *Lord do not forgive them; Lord forgive them not*, they are fallen to idolatry; the Lord will not forgive such a people, but he will assuredly scourge them.

Use 2. Secondly, Another Use is; Here we see that mans intentions that they plead in their defence, are all nothing. They seem to worship a Creature; for they worship before that, as though they did worship it; but the truth is, they intend the worship unto God. This is as if a man should lie in bed with a Whore, and have carnal Copulation with her, and should say, I intend both these acts unto mine own Wife; this is a meer mockery. A good end intended in the

the workman, is not enough to make the work good; no, there must be the right end of the work, and the right end of the workman both, otherwise the work cannot be good. I confess we use to say, that the end in Moral-actions, does distinguish the Actions; if the end be good, then they are good; for the end in Moral things, supplies the place of the form in Natural things. Now the end that the Efficient looks at, does not do so, except the work have the same end too, which here it hath not. The bowing of the knee before any image, the end of that act is to deifie the image, whatever the end of the bower be. No work can be good, unless both the end of the worker, and the end of his working be good: For though there be an act of destinating in the worker unto a good end, yet if there be not a fitness in the work to be destinated unto the same end, his intention are nothing, *Josh. 4. 6.* it is said there, What mean you by these stones, and in the *21. v.* it is said, What mean these stones. Mark, when they should enquire

Church, the Church, the Church; and we are as good a Church as any in *Christendom*, and God-forbid that we should forsake God. O Beloved, these are but braggings; such a Kingdom is fallen to idolatry; and what sayes the Lord of all such, when the *Jews* were fallen to idolatry, which was no other than this? *Therefore, Lord, forgive them not*, sayes the Prophet, *Isa. 2. 9.* The Lord bid the Prophet cry out, *Lord do not forgive them; Lord forgive them not, they are fallen to idolatry; the Lord will not forgive such a people, but he will assuredly scourge them.*

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quite of the end, they should not only enquire about the end of the workers, but also about the end of the work, whether it had a fitness to the end. Now the bowing before an image, hath no proper fitness to glorifie God; the glorifying of God, cannot be the end of that act, because *I* say, it hath not a proper fitness unto it, the act is idolatry: and if the idolater should patch ten thousand good ends upon his doing of it, they cannot make it good: Nay, 1. They make it the more monstrous, like as if one should put a Mans head upon Dogs body, that were a monster; so this kind of worship is monstrous; Nay, it is a flat contradiction: What? To turn the glory of the incorruptible God into shame, as much as in one lies; and then to say, O, *I* intended to glorifie him? Nay, it is the worse for having a good intention put upon it. When a man worships before an image, and intends nothing else but what he does, namely the worship of the image, this action is simple idolatry. But when a man worships before an image, and sayes, he intends the

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worship of God; this is idolatry, and more than idolatry; for it is Hypocrisie too: He worships a stark idol, and yet would have Folks think he worshippeth God. 2. Again, it is no intention at all: For the intending of a good end, is not onely the looking at that end, but also it is the taking of a fit course, and levelling it, and carrying it unto the same end. There's difference between looking at the mark, and aiming at the mark; a man may look right, and shoot the clean contrary way; but when a man aims at the mark right, and levels his Arrow right, then he shoots well. Beloved, good intentions are nothing; nay, they are lookings, and no intentioncs, unless our courses be good too.

Use 3. Thirdly, Another Use is. Let us learn to detest all bowing to God at, or in, or before any image, or any other likenels. We see here, it is no better than idolatry: and therefore all the tricks the Devil hath to defend it, are pleadings for Baal.

Object. 1. *First, They say, O, the image puts me in remembrance, when I*
see

see the Crucifix before me, it makes me remember my Saviour.

Ans^r. 1. O my Brethren, our carnal reason may think so, but it is the way to forget Christ; *They forgot God their Saviour*, Psa. 106. 21. He speaks there of the *Israelites* making of an image to put them in mind of God, bringing them out of the Land of Egypt: Without doubt they thought (that was their end) to remember God by it; but the Text says, they forgot their Saviour. And indeed, who forget Christ more than such do; it is the just judgment of God on them.

2. *Secondly*, Does the image put thee in remembrance of Christ, the Altar put thee in remembrance of his Passion, and the like: I pray thee, what kind of thoughts are they it puts thee in mind of? They are carnal thoughts, they cannot be sanctified thoughts. For as every Creature of God is sanctified by the Word, so must every thought too be sanctified by the Word; and thou hast no word for what thou doest, to sanctifie it by. I grant, it will make thee remember Christ;

Christ; so doth the Devils remember him every day: Nay, it may move many affections in thee too, but they are carnal affections. O but sayest thou, when I see the Altar, or a Crucifix, I remember he did die for the sins of the world, &c. belike, then God is a Liar; he says, that an image is profitable for nothing, *Isa. 44. 10.* but thou sayst it is.

3. *Thirdly*, If it be for remembrance, why dost thou not go to the Word, that would remember thee better, Jesus Christ is crucified before thine eyes there, *Gal. 3. 1.* What sayes *Austin*, They are worthy to be deceived who seeks Christ in pictures, and in Walls, and not in the Scriptures.

Object. 2. Again, Thou wilt say, it doth edifie thee much, and it teacheth thee many things.

Answer. 1. I answer thee. 1. This is an Heathenish conceipt, this was the reason why Heathens devised their images, that they might teach people as one says of them; they thought they were as good as Letters and Syllables, to teach them withal; but the Lord, who can best tell, he is of another

ther mind, it is a teacher of lies? *Heb. 2. 18.* Does the Altar teach thee, or a Crucifix teach thee, or edifie thee? Then it should seem that the Apostles and Prophets were to blame, that they would not name this way to edifie. Nay, then the Lord should seem evitious unto thee, that he would forbid such a course; if it be such an edifying way, why should he forbid it? **Nay,**

2. *Secondly,* It corrupts thee, it does not edifie thee; whom shall we believe, thee, or the Lord God? The Lord says it will corrupt thee: When the *Israelites* had made an image to resemble Gods delivering them out of *Egypt*, as I shewed you; the Lord said presently upon it, *They corrupted themselves*, *Exod. 32. 7.* they thought verily they had edified themselves with it; the Text says, that they thought they had feasted to the Lord, when they met together for that purpose; but the Lord says, they corrupted themselves. When the ten Tribes created the golden Calves, whereby they intended the worship of the Lord God of *Israel*, the Lord tells them, they

they had deeply corrupted themselves, *Hof. 9. 9.* The Devil, that alone delights in these things, he labours to get people tickled, and to imagine themselves to be edified. O this is reverence, and such as will not bow, O they are irreverend: And shall not a man, as soon as ever he comes into the Church, bow unto the high Altar! And I wonder that any should be so irreverend, as to scruple such things! thus the Devil perswades them they are so reverend. Thus he beguiled the *Jews*, the people of God, that were among them, and would not bow and fall down as they did, nor be so full of bowings to this thing, and that thing, as they were, were thought to be profane and irreverend, as you may see, *Isa 65. 5.* *Stand by thy self, come not near unto me, for I am holier than thou.* He speaks there how the idolaters thought of Gods people, they thought themselves more holy and reverend than they, as some do observe; what unreverend people are these, that will not shew respect to the brazen Serpent, which the Lord himself did erect; an excellent monument of antiqui-

tiquity, a type of Christ, and fit to be highly honoured for ever ! what unreverend People are these, they will not reverence *Baal*, which is only a Monument that the Church of God is the Spouse, and that God her Creator is her husband. They tell us we commit idolatry ; no, we will warrant you, we are as careful lest we should commit any idolatry as you ; we would have you know, we desie idolatry as well as you for your hearts. A company of scrupulous Preachers like yourselves, preach against us, as idolaters ; but the truth is, ye are prophane and irreverend people, ye are stiff in the hams, and sit upon your tailes, when ye should bow unto your Maker. Thus they thought they were so marvailously edified by these things, and so reverend ; but the Lord tells them plainly, that they corrupted themselves, and that very deeply.

Use 4. 4ly. Another Use is for Exhortation. O my brethren, take heed of idolatry. Ye are marvailously subject unto it. Idolatry is one of the works of the flesh, *Gal. 5. 20.* that is, it is one of those sins that flesh and blood

blood is very subject to. Carnal rea-
 son likes it passing well. And why may
 not I have resemblances of God?
 Alas, *I* am a sensible Creature, and *I*
 am apt to forget God; and why may
 not *I* put my self in remembrance of
 God thus? Why may not *I* worship
 towards the East, in memory of Christ
 the Son of righteousness? Why may
 not *I* worship towards the high Altar,
 seeing the body and blood of Christ
 Jesus is often used to be administred
 there upon it? Why may not *I* have
 Lamps and Candles stand there, to
 shew that Christ is the light of the
 World? O beloved, these things are
 marvailous pleasing to flesh and blood;
 take heed of them, you see that they
 are idolatry. You know what *Peter* says
 of all kinds of idolatries, 1 Pet. 4. 3.
They are abominable Idols, O get the
 Lord to establish you in the truth, and
 to confirm you in the Doctrine re-
 ceived. It is not an easie matter to be
 strong against idolatry; a Man is as
 prone to idolatry, as a Bowle to run
 down a steep place, as swift as a Dro-
 medary to it. Jer. 2. 23, 24. Besides,
 it's a sin, that we have provoked the
 Lord

Lord to deliver us up unto, for we are become vain in our imaginations; and when we know God, we do not glorifie him as he is to be glorified. Ye may read, that for this sin the Lord delivered up the *Gentiles* to idolatry, and yet it was less knowledg that they abused, than the knowledge that we do abuse from day to day. A sin, that is as fit to punish us with, as ever could be: for we are Idol-Christians already, and Idol-professors already, the most of us. Do not we provoke God to take away the primeest of his Ministers, and to set up the lowest of the People for Priests, as ye know it was in the days of *Jeroboam's* idolatry? Let the Lord awaken our hearts, that we may repent; and if it be possible, prevent the judgments of God, that we have deserved by our sins.

In a word, to conclude: Be sure to stick to God's word, the only cynosure, or rule of a Christian soul, to direct his life by. Understand and know, that that worship is idolatry; that manner, that kind, that fashion that is not appointed in the word of God. *To the Law and to the testimony;* Look what is not

are not according unto that, remember
 and there is no truth in it. Ye have often
 heard that terrible speech of St. *John*,
 Ye if any man add, God will add to him
 the plagues written in this Book, *Rev.*
22. 18. the same punishment will be-
 tey all all that give way thereunto. Do
 we thiak that the infinite wise God
 would leave any thing in his worship
 for foolish man to add up ! It is not
 unknown, how contrary all the ways
 of God are to our nature ; how blind
 we are of our selves, what a dark
 dungeon our heart is, and every cor-
 ner of it, where the light of God's
 word does not shine : and there is
 nothing that pleases God, but it is dis-
 pleasing to our flesh and blood. And
 therefore we may judge what kind of
 additions we are like to make, if we be
 once suffered. That which is highly
 esteemed among us, is abomination in
 God's sight. Alak, we may say, yea,
 but such a thing is exceeding good,
 and very edifying in God's service,
 and my heart tells me, I have no in-
 direct meaning in it, but only for his
 glory. O brethren, will ye trust your
 own hearts ? What says the Lord of
 D it ;

it; *He that trusts his own heart is a fool.* Prov. 28. 26. Let us trust the Word, there's the only safety; if we be wise above that which is written, we shall erre unto our own heart. Remember *all the Commandements of the Lord, and do them, and seek not after your own heart and your own eyes, after which ye go a whoring,* Numb. 15. 39. Your own heart naturally does not love the simplicity of Christ, and Sathan is ready to beguile you of it. The worship that Christ hath bequeathed unto us is so spiritual, that our nature is blinded against it, and thinks it a thred-bare thing, without welt or guard. The reason why the World will not believe it, is, because it is so contrary unto all our lusts; it would have us spiritual and holy, and conversant immediately with God, and mortifie sense, and walk by faith; deny our selves and all our own wills and desires, and base ends. Let a man but preach of these things soundly, home to the conscience, and he shall be counted a thred-bare Preacher, without welt or guard. But the Lord cannot abide the enticing words of man's wisdom, the

the Lord abhors the deep wiles of mens hearts, and hides all his mysteries from the wise and prudent. A man can never be wise enough to see the things of God, till he become a fool, that he may be wise. These are the reasons why generally the great ones of the World know not God, nor his worship; although they think they do; for had they known it, they would never have decreed to speak without book at their guesses; neither would they persecute them that are the most beloved of God. Study the Word brethren, and get the love of it, and then ye shall never be delivered up to strong delusions to believe lies.



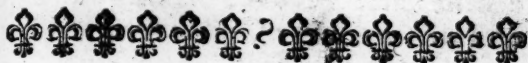
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SERMON II.

Will-worship, what it is, and
the great evil thereof.

2 Chron. 11. 15.

*And he ordained him Priests for
the High Places, and for the
Devils, and for the Calves
which he had made.*

WE have proved already that
to worship God before an
Image, or the likeness of
any thing else, whether
Crucifix, or Altar, or Table, is idolatry.
We come now to speak of the general
nature of it, and that is will-worship:
to worship God so, is will-worship;
it is to worship him after our
own will, and not after his. There is

a difference between willing worship and will-worship : God loves a willing worship, but not will-worship. *Thy People shall be willing, sayes David; Psal. 110. 3. And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart and willing mind, 1 Chron. 28. 9.* The true worshippers of God are all Voluntaries, they are as *Paul* calls them, *Such as will live godly in Christ Jesus, 2 Tim. 3. 12. If ye be willing and obedient, Isa. 1. 19. Accept O Lord I beseech thee the free-will-offerings of my mouth, says the Psalmist, Psal. 119. 108. I say, the Lord loves a willing worship, when we do the will of God from the heart, when we serve him with a good will. But when the worship that we give him is after our own will, this is will-worship, and he hates it. As the Pharisees enlarged their Phylacteries: God bad them make Fringes with a Ribband of blew, to put them in mind of his Commandements, and they added an inch or two more unto them. God bad them fast, and they would do it twice every week, every Monday and every Thursday: God bad them*

them roast the Passover, and they would do it with the best Wood, no less then a Pomgranate. Such were their Corbans, and their Prayings at the corners of their Streets; their washings of Vessels, and their Hands, lest that which went into them, should defile them. Such a rabble of Will-worship have the Papists; their holy Waters, Salts, Spitles, baptising of Bells, Processions to Religious places, Pilgrimages, Monasteries, Nunneries, Ermitages, Fish-fastings, Wafers, Tapers, Masses, pouring ashes on their Heads, to shew that they are Dust and Ashes, bowings to high Altars, Legges, and Courtesies, and Scrapings at the Letters and Sylables of the Name Jesus, putting a necessity upon these things, and a thousand such like; counting them profane and irreligious men that will dare to omit them: Such a sort of Will-worships have many ignorant people among us; forsooth, as soon as they come into Gods House, they fall down and pray, though the Minister be preaching or reading. As soon as they enter into *Pauls*, or other Churches, they will kneel down by a

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pillar,

pillar, though never so many pass by and look on. If a Minister do not drop down in the Pulpit both before and after, to make a visible publick signe of his private prayers, they think he goes unreverently to work. These, and innumerable more things, though never commanded of God, yet people are as curious of, as they are of the Commandments of God, and more too. This is Will-worship, and the Lord does abhor it.

An example of Will-worship, we have in King *Jeroboam*, who was doubtless a very wise man, and valourous, and industrious; otherwise *Satan* would not have made him one of his chief servants, *1 Kings 11. 28.* A Professor of Religion he was, for ye know how the Lord entred into a general Covenant with him, *ver. 38.* A man that came legally to the Kingdom, for the Lord gave him the ten Tribes by his Prophet, *ver. 31.* and then the ten Tribes chose him with a general consent to be their King, *1 Kin. 12. 20.* This King being now advanced to his Kingdom, would seem to stand much for Gods worship, as you may read in the

the Propheſie of *Hosea*. He and his Successors ever after unto the Prophet *Hosea's* time; professed the knowledge of the true God, *Hosea* 8. 2. Now this was his sin that he ordained Will-worship; and he had goodly pretences for what he did too. He called all *Israel* together, to consult about the Worship of God, and there he openly protested that his purpose was to worship the Lord God of *Israel*, and to innovate no more then he must needs. This onely he did, he made two golden Calves, as visible signes of Gods worship, to worship God at; and he set them, the one at *Dan*, and the other at *Bethel*: And he appointed Priests for the high places which were there, and instituted the Feast of Tabernacles the eighth month. This was all that he did, which he had wondrous fair pretences for. As first,

1. Indeed it was Gods will, that in *Jerusalem* onely should he be worshipped; but alack, sayes he, I would go to *Jerusalem* *Jeroboams* pretences. with all my heart, as the Lord hath commanded,

but I dare not go thither, nor let my people go thither. You know that *Jerusalem* is out of my Kingdom, it is in the Territories of *Rehoboam*, our mortal enemy; now if I should send my people thither, they must either revolt, or they will be in danger of having their throats cut. Now I know God will have mercy, and not sacrifice: I dare say, Gods worship is not so absolutely tied to a set place, but he may be worshipped every where; and does not God say, *In all places wheresoever I record my Name, I will come unto thee, and I will bless thee*, *Exod. 20.24*. *David* worshipped in the threshing floare of *Araunah*. I would go to *Jerusalem* with all my heart, but I am bound to preserve the lives of my people. Now seeing I cannot go thither, I must go and worship God somewhere, and where better then at *Bethel*, and *Dan*, the two utmost coasts of my Kingdom, the one *North*, the other *South*, that the place of Gods worship may be handsome for my people to come to it? And do not we read that *Jacob* did worship at *Bethel*, and the Lord bad him too? *Gen. 35. 1.*

You?

You'l say *Jacob* was a good man. And for *Dan* too; Alack, if I should not have that place for another, some of my people would be too far off from Gods House; and its well known how apt people are to pretend length of way, that so they may keep away, and never come.

2. Secondly, God would have sensible things in his Worship and Service: And what can be fitter than Calves? Do you think that I imitate the *Egyptians* that worshipped Calves? No, I know well enough, how *Israel* smarted for imitating them in the Wilderness. But this is the thing; The Lord hath commanded such Sacrifices in the Law: And why may not I have a Figure of them? Besides, they are Types of the Messiah, who shall be the Lords fated Calfe, and the Temple of the Lord hath Figures of Oxen in it, 1 *Kings* 7.25. and therefore it stands with good reason, that I may have the figures of Calves. And then what mettall is it fit they be of? Surely of the best, even Gold, for the honour of Gods worship; and you know the Lord himself allowed Gold

in his Tabernacle, and so also in his Temple. And why may not I say, These are thy Gods, O Israel, that brought thee out of the Land of Egypt? God forbid you should think me so simple and so sottish, as to take the very Calves themselves for God? No, no, do not we read that *Moses* builded an Altar, and called it *Jehovah Nissi*, *Exod.* 17. 15. Did *Moses* think that the Altar it self was *Jehovah*? No, no, he onely dedicated it unto *Jehovah*, and so do I these; & if you will find fault with me, find fault with *Moses*. I hope you will confess, that *Moses* was a very good man: God forbid, that I should command my people to worship these Calves themselves; no, I would only have them worship before them, *1 Kin.* 12. 13.

3. Thirdly, God would have Priests and they to be *Levites*; true, but I see they are so scrupulous, they are ready to misconfiter what I do, and to say, it is idolatry; and to revile my meaning, and to question the authority of their Sovereign. Besides, they are populous, and they are not true to me: they are factious, and have a secret mind of revolting; and forsooth, there's none

none but *Rheboam* for their tooth.
 I would be glad they would confer to
 my injunctions; but seeing they are
 Schismatiques, and pretend their con-
 science, and forsooth, it is against their
 conscience; if they will be gone, let
 them; I think my Kingdom is well rid
 of them, except they would be more
 obedient to Authority; I am minded
 to deprive them, and put them out of
 their places; and alack, whom now shall
 I have for my Priests, I must have some.
 Do not blame me for taking such as
 are not *Levites*; we need not be so scru-
 pulous as to have none but *Levites*; do
 we not read, that *Manoah*, of the Tribe
 of *Dan* did sacrifice, *Judg.* 13. 19. And
 does not God say, that Gods people are
 all a Kingdom of Priests, *Exod.* 19. 6.
 and therefore why may not I take any
 of any Tribe to be Priests? Neither do
 ye think much that I take of the lowest
 of the people to be Priests, ye know I
 can have no higher; great men are too
 proud, that they will not be; but if
 any of my Nobles will be Priests, they
 shall, and may, for all me: *Piscator*
 thinks the word is not so to be constru-
 ed; he made Priests of the lowest of
 the

the people, 1 Kings 12. 31. The Hebrew word signifies, he made Priests of of the extremities of the people; that is, some of the highest rank, some of the lowest. It should seem he made priests according as he saw that they were of pregnant wit, whether they were of the higher sort or lower.

4. *Fourthly.* The Lord hath commanded that the Feast of Tabernacles should be in the seventh month, namely in September. True, I confess, at Jerusalem, and if I might be there, I would have it there too: But if I should keep it there at the same time when King Rehoboam keeps it, God knows what inconveniences would follow. Now I must have some time for it, and when better than in the eighth month? Do we not read, that the Passover, a greater Feast than this, might be prorogued in case of necessity, yea, and upon a less occasion than mine is? Namely, if a man were not in case for to keep it in the right monthly season of a journey, or some outward uncleanness; in such a case it might be prorogued a month longer, Numb. 9. 10. And therefore why
may

may not I prorogue the Feast of Tabernacles a month longer too, when as the safeguard of all the people, and the peace of my Kingdom lies upon it?

5. *5ly*, Whereas my people fall from me many of them, and gadd out of my Dominions unto *Rehoboam* (Alack, he is a very fool, and I heard *Solomon* my Master say, he was a Fool, and it is in the Book of *Ecclesiastes*) as though I were an idolater. God forefend I should be so; they do but run after their Priests, *2 Chron. 11. 16.* and forsooth, it is nothing but a pretence of seeking the Lord, for so they give out: I impute it to their giddiness, and male-contentedness; a company of discontented people they are, that like nothing that Authority does enjoin them. I would be as loth to commit idolatry, as they for the their hearts; I would be sorry else.

6. *Lastly*, Whereas some of the Prophets keep a preaching against me, as though I had changed Religion, and forsaken the God of their Fathers; they are more affraid than hurt; and I am sure, I have more Prophets on my

my fide than they ; neither is there any heed to be given to their sayings. Ye may remember there came a Prophet to me from *Judah*, to declaim against my Altar ; I confess he shewed a sign, and so a false prophet may, *Dent. 13. 1.* And my hand dried up for a time ; and its commonly bruised, that it was a punishment upon mine idolatry : But they are too rash to make observations of Gods providence. Why might not that be a tryal unto me, rather than a punishment ? Without question the Prophet was an unmannerly fellow. I invited him courteously to eat bread with me, and he was so male-pert, that he would not yeild unto me ; nay, he pretended that though I would give him half my house, he would not eat bread in all my Kingdom ; and (quoth he) the Lord did forbid me to eat ; whereas he was no sooner out of my presence, but he could turn in unto one of his Sect, and there he could eat Bread, and drink Water too. Its a sign what a Prophet he was, by his lying ; and I heard say, that a Lyon slew him by the way as he went : And I verily think

think, that the Lord plagued him for his Sawciness with me. And for my high places, the prophet found fault with them too; but *I* know not what they would have. *I* am sure, that *Solomon* before his fall, while he loved the Lord God, had an high place at *Gibeon*, and he burnt incense there, and no body blamed him, and the Lord appeared to him, 1 *King*. 3. 4. Thus you see what goodly pretences this King *Jeroboam* had for his doings.

Now beloved, Ye cannot be ignorant how infinitely this wretched King sinned, for all his fair glosses and pretences, that he had for his practices: And what was his sin? *He devised all this of his own heart*, 1 *King*. 12. 33. There is nothing he did, but he had admirable seeming Arguments to defend it to be good. A man would wonder why *Jeroboam* should be judged to be so faulty: He did, as he thought, all this for the worship of God; but being it was Will-worship, the Lord did detest it, and abhor it; nay, the Lord tells him plainly, that he did not worship him, but he worshipped the Devils in Hell, and not him. *He ordained*

dained him Priests for the High Places, and for the Devils, and for the Calves that he had made. He thought he had done all this for the worship of God, and the Lord here tells him no; it was for the Devils that he did it. From whence we may observe this point of Doctrine.

Doct. That if men worship after their own wills, though they think they serve God, the truth is, they serve the Devil, and not God. A Doctrine which the World will never believe, and yet it is most true; for though they do not formally think to worship the Devil, yet in effect they do, as Doctor *Willet* shews in his Notes upon *Leviticus*. Because it is the Devil, and not God, that instigates and moves them to go on their own head in the worship of God. We have a most express place for this, *Lev. 17. 7.* The Lord there having told the Children of *Israel* what was the thing that he commanded them to do, he commands them to do it, and not to do any thing of their own head in his service. Why so? Mark the words, the words are these, *and they shall no more offer their* sacri-

Sacrifices unto Devils. q. d. If you go on your own head in any thing about my holy worship, ye worship the Devil, and not me; ye offer your sacrifice to Devil, and not unto me. *I shewed you the last day that the Gentiles intended to worship the true God: They knew God, as the Apostle speaks; and the God that they intended their worship to, Saint Paul confesses 'twas the same God that he preached. Act. 17. 23. and yet because they did not sacrifice to God meerly according to the direction of his word, the Text sayes they sacrificed to Devils. I say, sayes he, that the things which the Gentiles sacrifice, they sacrifice unto Devils and not unto God. 1 Cor. 10. 20. You will say, I despise the Devil, I do not intend my acts of worship to the Devil, but only unto God. I answer thee, that's no matter what thou intendest thy worship to, but the question lies here, What is the object of thy worship? If the Devil be the object of thy worship, thou worshippingst the Devil, though thou intendest God for the object of thy worship. Now if thou dost not follow the direction of*
God's

God's word, in the worship of God whatever thine intents be, the Devil is the object of thy worship, and not God. Ye know the Papists, when they have Images and Pictures, and Crucifixes and Altars in their Churches, they do not intend the Devil for their object, but God. It is the Doctrine of the Church of *Rome*, that they intend their worship only to God; they intend to worship God before all their Images and Altars; yet the Text says of them, that when they worship before their Idols of stone, and silver and gold, and brass, and wood; they worshipped Devils. *They repented of the works of their hands, that they should not worship Devils*, Rev. 9. 20. Mark, they worship Devils; Why because they do not repent of the works of their own hands; their devices, and inventions, and traditions about the worship of God, are the works of their own hands; they are none of Gods, but their own; they have no Scripture for them, therefore they worship the Devils. O beloved it is a very fearful thing not to keep close to the direction of God's word

his worship; it is to worship Devils
and not God. For though we do not
judge so of such an action, as we have
not the word for, that is all one, we
must give God leave to judge of an
action as he pleases: Now this is his
judgment, when men will be adding
any thing in his worship, or inventing
any thing about his holy service, he
judges this to a serving of the De-
vil, and not him. The reasons of the
point are:

Reas. 1. First, Because though we in-
vocate the Lord for the object of our
worship, yet when we do it of our
own head, he will not be the object of
it. Now if God be not the object of it,
the Devil is. The Devil hath all the
words of falls; whatsoever falls besides
God, the Devil he gets it. The reason
of this; the Devil is the Lord of
the soyle, as it were, and therefore he
is called *the God of this World*, 2 Cor.
4. he is the Lord of the soyle, and
therefore all strays are his. If he find
any worship that is strayed from Gods
word, it is his: if God will not be the
object of it, he will. As the Text says
of *Israel*, when they strayed from Gods
word,

word, *They sacrificed to Devils, and not to God*, Deut. 32. 17. God would not be the object of their sacrifices, because they were not according to his Word; therefore the Devil was the object of them. When people devise any worship of God which they have not word for, as they have no word for their bowings at high Altars, for their making of cringes before Crucifixes; they have no word for these, and many other such like things; I say the Lord will not be the object of these worships. When the *Jews* devised a fast of their own heads, the fast that God chose was another-gets fast; but they devised a fast of their own head, and continued it for threescore and ten years; *Did ye Fast unto me, even to me*, sayes the Lord, Zech. 7. 5. Was I the object of your fast? yes thought they, we made account so; we set up the fast meerly for the honour of God. I'll warrant you they thought so. Yea, but God would not be the object of that fast. *They have not called upon God*, sayes the Psalmist, Psal. 14. 4. Why? did they not intend God for the object of their prayers? yea certainly,

certainly, and they used his name in all their prayers, but the Lord would not be the object of them, because they were not prayers according to his Word. So the *Israelites* returned and converted unto God, as they thought, *Hos. 7. 16.* But *they have not returned unto the most High*, says he; the most High would not be the object of such a kind of Repentance as theirs was, because it was not according to his Word. Now if God will not have these performances, the Devil hath them all. All the Lords refuse and offalls are his; he layes claim to them.

Reas. 2d. 2ly. Because his servants we are to whom we obey; as *Paul* speaks, *Rom. 6. 16.* Now when we do any thing that the Word did not command us, we cannot be said to obey him: we obey him that gave the Commandement; and if God did not command us, some other did, and not God. It is the Devil that bids us go on our own heads in the worship of God, as the Psalmist shewes plainly; when the Children of *Israel* made their Children pass through the fire,

fire, in intimation of *Abraham*, offering to sacrifice his Son a whole burnt-offering to God; the Psalmist says, *They offered their Sons and their Daughters unto Devils*, Psal. 106. 37. Why so? What was the reason that they offered them to Devils? They intended nothing less; they intended to offer them onely unto God, and thought they did him a good piece of service too, to sacrifice their first unto him. If *Abraham* were to be commended for offering to do it, how much more they for doing it indeed? the Prophet *Jeremiah* speaks of this very thing, he shews the reason of it, why they are said to offer their Children unto Devils: Why, says God, *It never came into my heart, I never commanded them to do it*, Jer. 7. 31. He doth not say, that he did forbid them (it is true, he did also forbid them) but this is enough to make it an offering unto Devils, when it was an offering that God did not command. Says he, *it never came into my heart, nor did I ever command them to do it. I commanded Abraham indeed, but I never commanded them to do it;*
the.e.

therefore they have done it to Devils,
and not to me. Where Scripture ends,
there the Devil begins. The whole
latitude of God's service lies within
the breadth of the Word. If a thing
be not commanded there, it cannot
be the serving of God, but the serving
of some else, and that is the Devil.
The Devil loves not Scripture, he
loves to rouse men to actions, that they
have no warrant for: It's he only that
instigates People to go on their own
heads, either for matter or manner.
It is the Word only that is the good
seed; whatsoever is sown else, it is
the Devils doing; *Mat. 13. 39.* and
he is the Lord of that harvest, and if
he be the Lord, then do but think
whose the labourers be.

Reas. 3. 3dly. Will-worship argues
a Diabolical kind of impudence. The
worship of God is so weighty a thing
that it requires a wiser head than ours
is, to ordain any thing about it: and
therefore it is infinite impudence to be
medling with the least tittle in it. Nay,
had we the wit and wisdom of the
Angels in Heaven, it were impudence
in us to invent ought. When the false

Apostles had but added Circumcision to it, a thing which the Lord did once command; but because the Lord did not then command it, the Apostle cries Anathema against them for their impudence: Nay, says he, *If we, or an Angel from Heaven, preach unto you any thing besides that which we have preached unto you, let him be accursed, Gal. 1. 8. q. d.* If the best Angel in Heaven should be so impudent, as to preach the least thing, besides the Holy Gospel, I would be bold to call him a Devil, though it be never so little; though it be not contrary, though he do not preach any tittle contrary to the Gospel, yet if he preaches any thing besides it; if any Creature should presume to do it, though he were as good as an Angel, I say, let him be accursed. O beloved, this is infinite impudence, who dares be so impudent with a mortal King? What subject dares make the least Law, without his fiat? and shall poor simple silly dust and ashes, be so bold with the eternal God, as to make any new Law for his worship? But you will say, distinguish as *Bellarmino* doth; Say, will-r o. ship

is two-fold; either such a will-worship as hath no reason to defend it; as if a Man should vow he would not sit down at Table, till he hath twice washed his hands; this is a will-vow, and there is no reason to defend the making of it. Or else, there is another will-worship, that is wisely and virtuously taken up; as Pilgrimages, to shew that we are Pilgrims here below, and Crucifixes to worship Christ at, and to put us in mind of him: this will-worship, says he, is not amiss, there is wise reason for this. Is there so? but what wisdom is it? is it wisdom descended from above, namely out of God's Word? No, the Lord hath not appointed such wisdom. No, its wisdom from beneath, that is taken up from among men. Is it so? well then says the Apostle, *It is earthly, and sensual, and Devilish.* Jam. 3. 15.

Again, the Apostle says directly, that will-worship, though there be never so much shew of reason and wisdom for it, yet it is will-worship, and he forbids it, *Col. 2. 23.* And what though it be wisdom in our account, yet it is foolishness with God. Nay,

it is infinite presumption and impudence for our shallow pated wisdom to be tampering hereabout. I remember the speech of Mr. *Hawkes*, a blessed Martyr, in *Queen Mary's* days, when he was urged to yield to will-worship; O sayes he, Is not the Word of God sufficient for my salvation? Yea, says one of Bishop *Bonner's* Chaplains, for salvation it is, but not for instruction; the Traditions of the Church are necessary for that too: The godly Martyr answered, God send me the Salvation, and take you the Instruction, if ye will, says he.

Reas 4. Fourthly, What is Witchcraft, but the service of the Devil? now for a Man to do any thing on his own head in the worship of God, is very witchcraft. When *Saul* had a Commandment to slay all the Cattel of *Amalek*, he resolved to do it; only he thought he would offer an offering unto God of the fattest of them: he had no commandment of God to do this with these Cattel, neither did he go against the Commandments of God, as he thought; for if he offered the Cattel, he should slay them that way. Now
thought

thought he, these are fat Cattel, and these would do well for an offering to God ; though he had no commandment to offer them, yet he did presume that he might do it. Now mark, what account the Lord had of his will-worship, he calls it rebellion, and says it was like the sin of witch-craft, *1 Sam. 15. 23.* that is, it was a kind of dealing with the Devil, as Witches do : so to invent any thing in God's worship, is like a witch-craft, when we think to edifie our selves by doing any thing on our own head, it is directly witch-craft. For what is witch-craft, but to use a spell to do a thing by, a thing that hath no causality in it that way ; and yet to undertake to do a thing by it, this is witch-craft. As for example, To tie a red thred about a Man's finger to drive away an Ague, this is witch-craft, because the Lord never made that to have any such virtue. To say the Lord's name *Jehovah*, and to cross ones self between every syllable, to cure one of the tooth-ake, this is witch-craft, because the Lord never put such a virtue into these syllables, and crossings, to do it ; and

therefore it is witch-craft. And if the Tooth cease to ake, or the Ague go away, it is done by the Devil; and therefore it is witch-craft. Thou sayst, thou art edified to see a Crucifix over the Communion Table; thou art edified to bow before the high Altar, it moves thee unto reverence in thy mind. Does it so? this is witch-craft; the Lord never ordained these things, neither doth he put any such virtue into them; and therefore all thine affections and edifyings, the Devil works them, and not God. Alas, what good will they do thee? what good will that healing of the Tooth-ake do the party, that gets it that way; or the release from an Ague, suppose he do get it, yet it is base-borne, and will do him no good; it is a counterfeit healing, and he sells his soul to the Devil for it: so thine affections, and thine edifyings, suppose thou gettest any, they are base-borne and counterfeit, and thy losings are more than thy gettings, unless thou gettest them the right way, that the Lord hath appointed and consecrated to that end. O my brethren, It is
the

the Word only that consecrates any course, and sanctifies it unto a good end. The Lord never promised to sanctifie Mens inventions unto any good end. No, no, when thou followest any humane invention, thinking it will edifie thee ere a jot, thou art deceived. No Creature, nor Angel, nor Man, can put any edifying virtue into any thing. It is nothing but witchcraft for thee to expect it. May be the Devil will make thee seem to be edified. O me-thinks, sayest thou, it does me good for to do it, it affects me to see it, and I am much edified, and the like; Alak, alak, poor Creature, the Devil makes thee seem so, it is nothing but the Jugling of the Devil, and thou shalt finde it one day.

Use 1. First, Is it so, that to worship God after ones own will, is to serve the Devil, and not God? Then see what to think of the Church of *Rome*, that is so full of Will-worship. We can have no peace with it; no, *Cassander* can make a Composition, or a Reconciliation, or Moderation between them and the Church of Jesus Christ; they are an habitation of Devils,

vils, *Rev.* 18. 2. And therefore we must take heed of joyning with them, or borrowing any of Gods worship from them, that they have invented. As *Moses* said of *Corah* and his Company : I pray you, *Touch nothing of theirs, lest you be consumed in their sins,* *Numb.* 16. 26. So may I say, Let us touch nothing of their Trumpery, nothing of all their Will-worship, lest we be found worshippers of Devils, and not of God. They are departed from the Faith ; they have not been contented with the Doctrine of Faith set down in the Word, but are full of seducing spirits, and doctrines of Devils, that men have devised, and not God. Who bad them use Copes and Cowles, and Cardinals Caps ? Who bad them bring up Bulls and Dispensations, and Canonizations ? Who bad them introduce Canonical Hours, and Beads, and Roods, and Holy-water-Sprinkles ? Who bad them anoint Peoples five Senses, and spit in Childrens mouths, and cringe and duck to Altars and Crucifixes ? Injunctions of pennance, self-lashings, and draw blood, and many more, Who

com-

commanded these things at their hands? The Apostle says, that the Angel of the bottomless Pit is their King, *Rev.* 9. 11. He is their King to command them, and therefore him they serve and obey; for the Lord of Heaven never required these of them. Again, 2^{dly}. Here we see how will-worship does crowd into a Kingdom. The Apostle speaking of such worship as this is, says he, whose coming is after the working of Satan, 2 *Thes.* 2. 9. It is the Devil that brings in, the Devil raises up Instruments, the Devil devises pleas and many plausible reasons and arguments for it, extenuations and new-found interpretations, as he did when he helpt *Jeroboam* to set up the Calves. God forbid, thought he, that I should set up these Calves, as the *Israelites* did theirs in the Wilderness. I use the same words as they did, *These are thy Gods, O Israel, that brought thee out of the Land of Egypt*, *Exod.* 32. 4. They did it in an idolatrous manner, but so do not I: they imitated the *Egyptian* Calf, so do not I. I imitate only the Oxen in *Solomon's* Temple, or the Calves in

the Levitical Law, that are a Type of the *Messiah*; you must not think that I do it in any other sense. So the Devil deals with Minters of will-worship, they coyn new distinctions for-sooth, and they have another meaning. Thus where soever will-worship comes up, it comes after the working of Satan. Satan is the Mid-wife of that bastardly Religion and devotion.

Use 2. 2ly. Learn we hence, that will-worship is an infinite great sin. It must of necessity be a great *sin*, when it is the service of the Devil, & not of God.

Consid. 1. Consider first, The Commandements of God lie, if our will add a jot, or take the least tittle from them, they are none of his Commandments, but ours; neither do we make them his, but our own. They are like a number, as for example, an 100; if we take but one from it, it is no more an 100, but 99; and if we add but one to it, it ceases to be that number; the least addition or subtraction makes it another number, and not that same; as *Balaam* confesses, God's command is not capable of less or more; and therefore *Moses* says, ye shall not add
unto

unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the Commandements of the Lord your God, which I command you, *Deut.* 4. 2. Mark, ye do not keep my Commandements otherwise, except you keep your selves precisely to my word, to an hair, as we say. As *Martial* said of his Verse, Thou dost not repeat my Verse right, and therefore thou makest it thine, and not mine: so when we alter the least tittle, put in, or put out, we make his Commandements our own, and not his: when we do ought on our own head, we do our own will, and not Gods; nay, we make the whole Law to be ours, and not his. Like a Picture of such or such a man, if ye do but alter the Nose, or the Mouth, or the Fore-head, it is not the Picture of that Man any longer.

Confid. 2. Secondly, Will-worship makes all the worship we do unto God to be all vain; all our prayers are in vain, and all our faith, and repentance, and profession, and devotion; all is in vain, if we will be doing ought without the direction of God's Word. As
Christ

Christ told the Pharisees, *In vain do ye worship me, teaching for Doctrines the commandments of Men*, Mat. 15. 9. the Lord will either have all his own worship, or none. He is the only wise God, and will have none of our wisdom in his service. As the Church says, *Thou only art holy*, Rev. 15. 4. The Lord counts nothing holy but himself, and that which he doth command.

Consid. 3. Thirdly, If we interpose ought of our own head, he'll ask us our Author, he'll have us tell who set us on work. When the Jews had inserted divers things of their own into his service, the Lord askt them this question, *Who hath required these things at your hands*, Isa. 1. 12. though the greatest part be of God's own appointment, yet if we mingle ought of our own, he will own none at all of it; Who required this at your hands, says he? Why Lord, didst not thou require prayers, didst not thou require that we should tread in thy Courts, that we should give thee Incense, that we should have solemn Feasts, and new Moons, and solemn Assemblies, and Oblations? Didst not thou require these things at our hands?

hands? True, but this mixture I did not require: that these duties should have any mixture of your own wits and inventions, or that you should joyn your sins along with them, Who required these things at your hands? Tell me! I never bid you pray, and be proud; you had no warrant from me, you had not your sin given you from me. I never bid you serve me, and be worldly; I never bid you come into my Courts, and then go after your own lusts; I never bid you worship me, and have a *Baal* before you; or a Crucifix before you. Tell me, who required these mixtures? Why Lord, I confess (says one) I put in that. Did you so! then you are your own men, and not my servants. Do you think it will suffice us to say; Lord, the Pope required me to do it; Lord, such a Cardinal, such a Man did require me to do it; he required of me to bow to the high Altar, or the like? Do ye think the Lord will take this answer at the last day? Do you not rather think the Lord will say, why did you not do that I required of you? why would you add ought unto it?

Consid 4.

Consid. 4. Fourthly, It is to make Men a God, to use any Man's inventions in God's service. Will Men be making of Laws? (and we will have you to do thus when ye pray, and thus when ye baptize, and thus when ye receive the Lords Supper, and thus when ye come before the Communion-Table) what? of Laws that the Lord did not make? this is the making of Men to be Gods. *There is but one Law-giver, who is able to save and to destroy,* Jam. 4. 12. None but a God can make Laws, none but such an one that can take upon him to save and to destroy; none but such an one can make Laws for Religious worship. When Men will be framing Laws for Gods worship, they make themselves Gods; and those that keep them make them to be Gods, as much as in them lies. And therefore we should say unto such, thus: O Sir, can ye save us, if we obey you? Can ye damn us, if we do not? I confess the Magistrate should be the keeper of both Tables, and may make Laws for the observing of them: but to make a new Law, and to set up any new forme of worship; and we will have.

have you do thus, and we will have you make conscience of that; this is infinite arrogancy and pride, as though Men were so many Gods. The Church hath no power to command or teach any new forme of worship, that the Lord hath not commanded. It was Christs last command that he gave to his Ministers, before he ascended up to Heaven, *Teaching them to observe all things that I have commanded you*, Mar. 28. 20. The Church can teach, or command nothing else but what Christ hath commanded: if any go beyond that, they are Antichrists, and not the Ministers of Jesus Christ. I confess for matters of Order, and time and place, and the like, the Lord Christ hath only given Rules in general, and he hath left power to the Church to institute and order particulars. But then they must be such particulars as are included in those generals, and not what particulars Men list, for thats infinite audaciousness, and intollerable presumption. True, for matters of indifference, which the Word calls indifferent, the Church may put in a command there, so the Doctrine of Indif-

Indifference be found. But we must ever remember, what a fearful thing it is, to meddle with any part of Divine-worship, or Religion. VVe must keep our selves close to the VVord, lest we intrench upon Gods Prerogative Royal, and make men to be our God.

Consider 5. Fifthly. Whatsoever is not of Faith, is sin, as the Apostle speaks, *Rom. 14. 23.* Now Faith, it is groundd only on the Word, and therefore it is impossible to please God in any Service we do, or in any Action that we do, that we have not his Word for a warrant in. May be thou doest an humane command, yea, but tell me, canst thou do it with Faith! Yes, the Lord bids me obey the higher Powers. I, I, thou sayst true, when the higher Powers command thee in the Lord, and transgress not the Word of God in their commands, and ordain not Will-worship. If thou hast not the Word for the matter of the command, where lies thy faith? What is thy faith, the *Colliers* faith? That's a meer mockery. As *Ambrose* sayes, I dare not do it, if I do not read it,
in

in the Word. What Man, or Angel, can secure thee from sin and damnation, when thou goest without the warrant of Gods Word?

Use 3. Thirdly, Another Use is, To the Law then, and to the Testimony; if any Worship or Act of Religion be not according unto that, we serve the Devil, and not God. Me thinks it was a very goodly sight, to see the good Eunuch a reading of the Scripture, as he rode in his Chariot from *Jerusalem*, *Acts* 8. 27, 28. where he had been to worship God; we should consult ever with the Word, for all the worship of God. - Gods Word, Brethren, is a perfect Rule, and a sure Guide. We have a sure word, says *Peter*, ye do well to take heed thereunto, *2 Pet.* 1. 19. Hold fast to the Word, and continue stedfast in the Doctrine of the Scripture. If the Lord had not left us Scriptures to shew us his Holy worship, and how we should perform it, then we might have some ground of Will-worship; then we might hear what Fathers say, and follow them; we might hear what the School sayes, and what learned men

men say. But the Lord hath commended unto us his holy Scriptures, and he bids us *search them*; he hath appointed them, *To be a Light unto our feet, and a Lanthorn unto our paths.* Or if the Scriptures were imperfect, and did not set down all that will please God, all that will do us good unto salvation, all that will edifie, all things to be believed, & all things that the Lord requireth of us; I say, if the Scriptures were not perfect, then we might be bold to yield unto men: But the Lord hath left us a Word, and a perfect word, *That is able to make the Man of God perfect, throughly furnished to all good works,* 2 Tim. 3. 17. There be no more good works, that the Lord counteth good, but what are warranted in the Word. It is infection, and not perfection, what ever it be that man or Angel adds. Or if we might have leave to follow any Fathers, or Councils, or Synods, their interpretations, and take them upon their trust, to be so undoubtedly; then we might be of the Papists mind: *That the Letter is to be had in the Word, but the sense is to be taken from Tradition,*
from

from Councils, or the Doctors of the Church, that have the Spirit of God in them. But the Lord hath not done thus: He commands us to try the Spirits, whether they be of God, because many false prophets are in the World, 1 John 4. 1. Yea, and a whole Council may err, as that Council did, that concluded that Christ was worthy to die. The Lord tells us, that the sense of the Scriptures is to be had in the Scriptures; and if it be not to be found there, it is not the Scripture's sense. True, we must not despise Prophesyings, 1 Thes. 5. 20. We must hearken to Gods Ministers, and their Preachings, and Expoundings; not as though we must swallow down whatsoever they shall say, except they have the Word for their Expositions: No, what follows? *We must prove all things, and hold fast that which is good, ver. 21.* If the matter were not much, if we ventured upon humane Inventions, or Traditions, or Canons; then we might venture without any great danger: But the Lord threatens an heavy Curse to any that shall add any thing of their own. *If any man shall add*

to these things, God shall add unto him the plagues that are written in this Book, Rev. 22. 18. O then ! let us adhere unto the Word, then we may be sure that God will never let us be confounded. When *David* could say, Lord I have stuck unto thy Testimonies, he could comfortably entreat God, not to let him be confounded at any time. *I have stuck unto thy Testimonies, O Lord, put me not to shame, Psal. 119. 31.* That man shall never be confounded, that sticks unto the Word. Men may bear him down for a time, men may hate him and revile him, and say he is obstinate; and speak their pleasure of him; but the time will come when they shall all say, that man was in the right.

Take heed then of admitting any thing besides the word of God. O remember, that when we do ought of our own heads for Gods worship, we serve the Devil, and not God. Beloved, we are very subject to fall into Will-worship: The Devil abuses our corrupt Nature, and suggests to us this thing, and that thing, and we are ready to embrace it. O this would

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do well, think we; and me-thinks this is very good, and this would sweetly adorn the Lords worship, and certainly this would please God; my mind gives me, it is a very good expression of humility; and the like. Thus the Devil abuseth our corrupt Nature, and he is ready to corrupt us from the simplicity that is in Christ, as Paul was afraid he had done to the *Corinthians*, 2 Cor. 11. 3. For,

1. We are apt to love our own notions; and if we have gotten a pretty invention by the end, as we think; we are ready to dote upon it. As it was with the *Israelites*, *They were defiled with their own works, and went a whoring with their own inventions*, Psal 106. 39. Mark, They were greatly in love with their own inventions; he speaks there of their making the Calf. They had invented a pretty fine way as they thought, to have a visible token of Gods bringing them out of the Land of Egypt; and the invention did so like them, that they went a whoring after it, and put it in practice. We love our own ways, though they be sicker than Gods, one would think; yet

yet if they be ours, we love them ver-
ry well. Baals priests would cut and
gash themselves; if God had bidden
them do but a quarter as much, they
would have stuck at it; but being their
own device, they could willingly do
it, 1 King. 18. 28. A man would won-
der what a deal of pains the *Pharisees*
took to serve God, as they thought;
they would fast twice every week, they
would two or three hours together
pray in a street, they would compass
Sea and Land, to make one proselite;
they would lay out a great deal of
charges upon the garnishing of the
Tombs of the Prophets. But being
they were courses of their own, how
willingly did they do them: VVe love
alife our own inventions, and our own
wills, like as the Ape doth her young
ones, because they are her own. See
the *Jews*, they would do any thing to
please God, if God would let them
chuse a way of their own: *They would*
give their first-born, burnt-offerings, calves
of a year old; thousands of rams, and
ten thousands of rivers of oyl; any thing,
Micah 6. 6, 7. But what follows? He
hath shewed thee O man, what is good;
and

and what does the Lord require of thee, but to do justly? &c. ver. 8. O these were more irksome, because they were not their own. VVe do not love to be under another bodies girdle; no not under Gods: we love to be at our own choyce; our own wayes, our own wills, our own inventions, though otherwise never so irksome; yet they are our own, and therefore we love them.

2ly. We are naturally like the Devil. We love to be Gods Apes, but we do not love to imitate him as servants, but to imitate him only like Apes. This Apishness of ours, is one of the causes of our lustings after Will-worship. We may see this in the *Papists*; what is all the Will-worship in that Church, but a certain kind of ridiculous Apishness towards God. God commands mortifying of the flesh; therefore they beat their flesh; he hath commanded contempt of the World, and to forsake all; therefore they have invented voluntary Poverty, and the order of begging Fryars, and the like. God commands that we should pray unto Saints, to pray for

us here in this life; therefore they will go and imitate this, and pray to them when they are dead. God hath commanded us to be humble, and to count our selves unworthy to come into his presence; therefore they have devised to set it forth, by praying the Angels, and the Saints departed, to intercede for them. So it is with many among us; God hath commanded that we should reverence his Sanctuary, and therefore they will go and kneel down in an odd Pew, as soon as they come in. God hath commanded that we should be thankful to God for every of his Creatures, and therefore they will put off their Hats, when the Light comes into the Room, and cry God send us the Light in Heaven; whereas they do not do so, when other blessings as good as that is, are bestowed. All mens Will-worship is a kind of Apish imitation of Gods service. Whereas we should really perform it, they do it in an antique fashion. What were the high places that *Jeroboam* worship't in, but an Apish imitation of the house of *Achish* in the Hill, where the Ark of God was, 1 Sam. 7. or some such like thing. 3dly.

37y. Will-worship is marvailous agreeable to carnal reason; ye know that the true worship of God, a Man's reason is naturally against it; yea, the Lord doth purposedly cross it, it is foolishness to our natural hearts, 1 Cor. 2. 14. And therefore Men devile another worship that stands with more of our reason a great deal, and seems outwardly to be more devout far by odds. Devout Women raised persecution against *Paul*, Act. 13. Mark, their being full of will-worship, made them seem to be very devout. Nay, the Pharisees took themselves to be so devout with their will-worship, that our Saviour Christ was profane in their eyes, A friend of Publicans and sinners, because he would not so superstitiously separate himself as they did; a Wine-bibber and a glutton, because he would not fast as they did; one that had a Devil, because he would not do as they did. So, what is more common to this day, than to cry out against the people of God; O they are profane and unmannerly; and they are irreverend before God, and they do not reverence God's House, because they will

not bow and cringe, as will-worshippers will. *St. Paul* shews how will-worship hath a fine shew of humility, *Col. 2. 23.* It stands with our reason very much. Gods worship seems to be without welt or guard in our eyes without it, yea, and simple; the simplicity of *Christ*, as *Paul* speaks, *2 Cor. 11. 3.* He speaks as the World thinks it. Whereas the true worship of God, that the Lord hath commanded, is so spiritual, strict and precise, it doth so captivate our thoughts, pull down the heart, and crucifie ones affections, so enwrap the inward man, that flesh and blood cannot abide it.

4^{ly}. Our nature loveth novelties; The Commandments of God are grown stale; the pure word of God, tell People of that, tush; who does not know that? I pray tell me some news. We love to see novelties and news. This brought up will-worship, and this last makes us very subject to it. Whereas the Commandments of God are ever more new unto a gracious heart. A new Commandment I write unto you, says *St. John*, *1 Joh. 2. 8.* He speaks of the Commandment of Love.

Love. Why, you will say, that is stale, that's an old Commandment. True, it is not a new Commandment for time, v. 7. and yet it is always new unto a gracious heart: the spirit of God doth every day teach it afresh, and grace every day directs a good soul unto it anew; but the hearts that are carnal, are apt to count the Word of God stale, and we love to hear and see novelties. And therefore carnal people are affected with God's true and right worship for a while, as long as it is news to them. *What new Doctrine is this*, Mark 1.27. while Christs preaching to them was news, they were all affected greatly with it; but when it growes stale, then they are cloyed, and their hearts grow to be weary of it; and there will worship come, where the worship of God hath been truly taught heretofore; and so long till People are N.B. weary of it, then they hearken after new. Yea, this very last is the cause why People sit so dead at our sermons, because still they think, *O this I have heard before now, this, I know this*, thinks the heart. By and

by, if a new thing come to be dropped from a Ministers mouth, though it be but a story, or a pretty similitude, that likes them. Little do we think, how all would gad after any new-found will-worship, if the Lord should suffer Satan to bring it among us. May be they would startle a little at first dash, for the conscience cannot lay down the truth at first blush; but within a very little respite, its a thousand to one but millions and millions would like it very well; even as fast as they turned Papists in *Q. Mary's* days.

5ly. Our People are generally fitted for will-worship. We have little or nothing among us, but the seeds of will-worship. It is Gods will we should serve him with zeal, and life, and power; it is Gods will we should hear his Holy Word with care, and obedience, and amendment; it is Gods will we should pray with quickning, and fervency, and affection; it is Gods will we should bring forth fruit and increase, and grow in grace more and more, and know our own estates; to discharge duties out of sense of Gods love, to walk by faith in Gods holy promises.

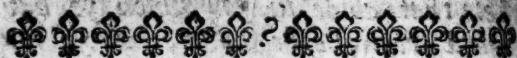
and not only to think we are good Christians, but to be so indeed. It is Gods will that we should not only pray, but pray thus; not only hear, but hear thus; not only profess, but also profess thus: Now we are so used to do duties after our own will, and not after Gods, that Satan hath prepared us for any will-worship when it comes; we have met it half way; the Word of God begins to grow vile, and the duties that we do, we are grown so familiar with them, that our hearts have little or no esteem of them; so that we want nothing in the World for will-worship, but meerly the enjoyning of it. Let it come as soon as it will, it will be welcome. It will be a punishment as fit for us, as ever an house of correction was for a fool.

O let us repent of our wretchedness herein, and take notice of the extream reprobateness of our vile hearts, and receive the advice of our Lord and Saviour Jesus Christ; *To continue in his Word, that we may be his Disciples indeed,* Joh. 8. 31. Ye that know what Gods worship is, and have been taught it, as the truth is in Jesus; O do not

let it go, keep close to the word of God. And if any worship be not according to the Word, mark that worship, and have nothing to do with it. Mark how God hath commanded you to worship him in prayer, in the Sacraments, on the Sabbath days, in his house, in your own houses; how he would have you worship Jesus Christ, even as you worship the Father, and no otherwise. Mark what kind of doctrine he hath delivered in the word for matter of faith and practice; so that ye may not swerve from the word, neither to the right hand nor the left. The Apostles of Jesus Christ when they were to leave the World, knowing what will-worshippers were ready to come up, *St. Paul*, O says he, hold fast the forme of sound words, that thou hast heard of me, *2 Tim. i. 13.* So *James*, O be swift to hear, and lay aside, &c. and receive with meekness the ingrafted word, &c. *Jam. i. 19, 20.* So *St. Peter* too. Stir up your pure mindes, and be mindful of the words of the Prophets, and commandments of us the Apostles of our Lord and Saviour Jesus Christ, *2 Pet. 3. 1, 2.* So *St. John* too.

Let

Let that abide in you which ye have heard from the beginning, that ye may continue in the Father, and in the Son, 1 Joh. 2. 24. And so Jude likewise, Remember the words of Christ, and of his Apostles, v. 17. Consider, if ye serve God with any will-worship, ye serve the Devil, and not God.



SERMON III.

Sin Measured, and Stinted.

Gen. 15. 16.

*But in the Fourth Generation,
they shall come hither again;
for the Iniquity of the Amo-
rites, is not yet full.*

THe Lord having promised A-
braham, that his Seed should
inherit the Land of Canaan,
tells him, it was not a pro-
mise of present possession, for he him-
self should die before the accomplish-
ment thereof; but a promise of Ad-
vowson, for his Seed after him. Now
in this Verse, he tells him the reason,
why he would deferr it, namely, be-
cause the Iniquity of the *Amorites* was
not yet full. *q. d.* I have given that
Land to the *Amorites*, and they dwell

in

in it hitherto; and I will not deprive them of it, but when I have a just occasion to do it. True, I might turn them out justly enough now, for they have forfeited my gift by their sins; but I mean yet to exercise patience towards them, until their sins be grown to be ripe, and at an height: They are bad enough already to be rooted out, but their measure is not up yet. Besides, thou seest they have some godly men among them, &c. But they shall be worse first, before I will utterly destroy them, and then I will place thy Posterity in their rooms. Four hundred Years shall thy Posterity partly be afflicted, and partly be as Strangers and Servants, partly here, and partly in Egypt; and from their going into Egypt, in the fourth Generation after, they shall go into Canaan, for then the Amorites sin will be at the full.

Doct. From whence we observe: That the Lord hath set every man his measure of sinning. He shall sin but so much, and then he'll destroy him. There is a set measure of sinning, that God in his just Judgment and Wrath, lets every sinner proceed unto, beyond.

yond which he cannot, and shall not pass: And when he hath filled up that measure, then God will take him to do, and punish him. I confess the Text is meant of a Nation, or Kingdom of Men, and Women; but because consequently it is true of every particular sinner, I will so estate the Doctrine; The Lord sets every sinner his measure. As a Master deals with his naughty servant; well (saith he) if he serves me so three or four times more, I will turn him away, and discharge him: Or as a man layes of his Dog, when he hath found him worrying of his sheep, if he serve me so twice or thrice more, I'll hang him up: So the Lord sets every sinner his measure; one a greater, another a less; when he hath sworn so many Oaths, or told so many Lies, or broken so many Sabbaths; or hath been Impenitent, or Unawakned under so many Sermons, or the like, I'll bear with him never a jot longer, then I will damn him, and confound him. As the Lord saith of the Sea, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed,

Job 38. 11. So he saith to every wretched sinner ; hitherto shalt thou come, and no further , and here shall thy stubborn heart have its stop ; all thy sins, and thy sinful courses, shall go no further. As *Paul* saith of corrupt minds, and reprobate concerning the Faith, that are wretched, and will not be reclaimed, they shall proceed no further, *2 Tim.* 3. 9. Mark, so far they shall proceed and no further. As *Christ* sayes of the *Pharisees*, fill ye up then the measure of your Fathers, *Mat.* 23. 32. *q. d.* Take your courses to the full, ye will have your fill of your lusts, and your cursed desires; well, go to, take your fill of them, you have your measure set you, and when you have filled up that, my Father will take you to do, and be revenged on you. The Lord sets every sinner his stint ; so much he shall run upon the score, he shall have so many warnings, and so many sicknesses ; so many means of Grace, so many Mercies, so many Sermons ; and when he hath played the ill husband with them, he shall have ne're an one more : Now God will say, you have your allowance,

ance, now you shall give account: And therefore, when God comes to judg a wretched sinner, he is said to reckon with him. *The Lord of those servants comes, and reckons with them,* Mat. 25. 19. He will reckon with him; come wretch, how many times have you sinned in Thought, how many times have you offended in Word, how many times in Deed; how many times in your Calling, how many times in Company, how many times out; how many times have you sinned in Prayer, how many times in other of Gods Ordinances? He will enquire into all the just number, he will not bate him so much as one sin. *E. G. in his words, Of every idle word that men shall speak, they shall give account at the Day of Judgment,* Mat. 12. 39. The Lord will have a just account to a farthing. Nay, for fail, the Lord is said to weigh a wretched sinner. *Mene, mene, tekel, thou art numbred, thou art numbred, thou art weighed in a ballance,* Dan. 5. 26, 27. For as God hath measured him out his just measure of time, how long he shall live, and his just measure

of

of sinning, how much he shall be permitted to sin; so God will number him, and weigh him; to the least dust of the Balance, he shall answer for every the least grane and scruple. For as God deals with the Saints, he sets them a measure of Grace; so much Grace they shall have, so much Obedience they shall yield, so much glory they shall bring unto God, as *Paul* says, *To every one of us is given Grace, according to the measure of the Gift of Christ*, Ephes. 4. 7. The Lord sets his Saints and Children a measure of Grace; so much Grace they shall have; so he sets the wicked, every one of them a measure of sin; so much sin they shall be permitted to commit; so many times he will permit one to be drunk; so many times he will permit another to commit adultery; so many times another to jeer at his servants, and the like: And when they have filled up their measure, whether it be more or less, then he will put them to answer for all. Like a man that hath a Swine to fat up, may be he allows so much graines, and so much swash, and so much satting; and when

when the allowance is up, he puts the Knife in his Throat, and kills him. Again, Mans Heart is like a Barrel of filthy Liquor ; now the Lord taps some at the top, and some in the middle, some at the bottom : So the Lord deals with every wretched soul, that will not be converted by the means of Grace ; he gives him his *Dimensum*, and he shall not pass it the least particle ; like the Lord in the Parable, that let his debtors run upon the score, one an hundred measures of Oyl, and another an hundred measures of Wheat, *Luke 16. 6, 7.* So the Lord lets wicked people do, he sets them their sum. As the Apostle says, *I have fulfilled my course, from henceforth is laid up for me a Crown of Life* ; when he had fulfilled his holy and godly course, then he should have Heaven : So is it with them, when they have fulfilled their wicked and carnal course, from thenceforth there is laid up for them a Crown of shame ; they shall be damned for ever. People think, because they are alone yet, and God sits still in Heaven, and says nothing, and they go on, they think all will go well ; they flat-

ter themselves, tush, what need Preachers shoot off their Pot-guns at us, I wis, God is not so hasty, as they make him; they think they may do as they list, and be merry as much as they will, and covet as much as they please, as though the Lord did not see them. No, no brethren, though the Lord sit quiet in Heaven, yet he doth not cease to be the Judge of the whole World, neither doth he forget to discharge his own Office in due time; as learned and godly Master *Calvin* observes, he puts all Mens wickedness into an *Epha*, or a Bushel, *Zach.* 5. 8. and it had Eyes throughout all the Earth, *ver.* 6. so it is in some translations; we translate it resemblance, but the word signifies eyes; that is, the Lord buskels Mens sins, he puts them into a measure; no Man shall exceed his Bushel, or his Strike, or his Peck, according as his measure is set him, and there be eyes about the measure; that is, the Lord hath an eye unto Mens sins, and when they are come to their just quantity, then they shall hear further of him, and he will recompence them according to their wretchedness.

Reas. 1.

Reas. 1. The Reasons of the Point are: First, Because there would be no hoe with them at all, if God should not set them a measure: the corruption of their hearts would never know measure else; like the Horse-leach and the Grave, it would never say, It is enough. As Gregory says, they would live ever, that they might sin ever; and therefore their torments in Hell are endless; and this is one reason of it, because their desires to sin were endless. Their lusts are like some Alewives Beer, that will never quench their thirst. You know there is some Beer that will never quench thirst, and they brew it on purpose to tole drunkards on, and to be as a shooing-horn to put on pot after pot; so are their lusts. Come Hostess, fill me another; so still they must have another; one lust still calls for another; the heart runs after sin in its full strength, like a Man that runs a career, he cannot stop himself. It would never know measure, if the Lord should not put it into an *Epha*, and set it a measure. And therefore the Lord deals with them, as *Apothecaries* with their Confections; so
much

much *Rhubarb*, so many *grains* of this, and so many of that; so much *Sena*; a *dram* of one thing, an *ounce* of another; so the Lord deals with wicked people, he lets them have so much unbelief, and so much hardness of heart; so much sinning against conscience, so much rebelling against light, so much deadness in good duties: thus he makes a confection for Hell, he puts a measure to all their sins, they would know no measure else. As *Paul* said to *Elymas*, *O full of all subtilty, and all mischief; thou Child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord?* *Act. 13. 10.* Mark, wilt thou never cease; no, the heart of Man would never cease sinning, never cease lusting, and coveting, and prideing it self, and standing out against God; and therefore the Lord puts it into an *Epha*, and bounds it within a measure: So the Lord dealt with *Babylon* for her covetousness; now saith God, *thy end is come*, and the measure of thy covetousness, *Jer. 51. 13. q. d.* I have suffered thee long enough, I'll suffer thee no longer. Thy covetousness hath gone
as

as far as I will permit it; it shall go ne're an inch further; no, my Justice's turn shall now be served on thee. This is one reason why the Lord sets every sinner his measure, because he would not know any measure else. *The unjust knoweth no shame, Zeph. 3. 5.*

Reas. 2. Secondly, Another reason is, because the Lord is very patient. As a Landlord, when he is pleased to be patient with his Tenant; the Tenant is a spend-thrift, and is very backward to pay his rent. He is content to forbear him till it comes to ten pound; well thinks he, it is but ten pound loss. He forbears him one quarter, and then a second, and yet the Tenant doth not pay; he forbears him another, and another, and yet another year; but when his ten pound is up, then he gives him warning to be gone; and if he do not pay now, he turns him out of doors: So the Lord is patient with the wicked, and therefore he sets them a measure; he is contented to let them be so much behind hand with him, and then he sends them to Hell. He might send them to Hell as soon as they are born, but

he

he is pleased to be patient. Well, such a measure *I* will set him, and so long I'll forbear him, but not a minute further. The Lord calls for his rent, Oh thou wretch, thou wer't conceiv'd in sin, thou art a debtor even from thy Mothers Wombe; Wilt thou not pay my rents? he goes on a sinning: the Lord brings him to this Sermon, and calls on him again, Wilt thou not pay my rents? and repent of thy sins? The man, he is stubborn, and in stead of repenting, he goes on yet more to sin. Again, the Lord brings him to another Sermon, and calls to him again; Ah, thou art a very cursed creature, thou art now deeper in arrears with me, than when thou wast first born, Wilt thou repent yet? No. He falls now to keeping of company, and drinking, may be, or some other sin. The Lord brings him to the means of grace again; and ah thou rebellious heart, thou; wilt thou repent yet? yet thou mayst have mercy, if thou wilt; No, the Man hee'l not hearken yet neither; now he falls to swearing, and lying, and rake-helling, or some such like courses. The Lord deales with him

him again and again; may be he inflicts a fit of sickness upon him, and he makes as though now he would become a new man; well, the Lord lets him recover, and now he falls to mocking of his children, and siding with the wicked, and reviling of Gods Ministers, or so; that he might fill up his measure. Like the *Jews* that went on and on in their sins, *That they might fill up their sins always*, 1 Thel. 2. 16. not as though that were their end: it was not their end of Intention, but that was their end of event; they filled up their sins: so he fills up his sins every day more and more.

Now when he hath sinned his measure, that the Lord of Heaven and Earth hath set him, then wrath comes upon him to the utmost; then the Lord will be patient no longer, then he arrests him by sickness; and though he howle and roar for mercy now, now its too late; and so the Lord takes him away in his sins, and flings him into the bottomless Pit; now he is fit for destruction. He was fit enough for it before, even as soon as he was born; but I do not speak of that natural fitness,

ness, but *I* speak of this fitness, that the Lord in his great patience did prefix him; now he is come to this fitness. As *Paul* says, *The Lord endures with much patience the Vessels of wrath fitted to destruction*, Rom. 9. 22. Now he is fit indeed, and therefore now patience will endure him no longer. As it is with an Husband-man, ye know that there is a fit measure of ripeness, that he propounds to his Corn, before he cut it down; and he is patient till that fit ripeness once be, and then he cuts it down; his Seed was sowne may be three quarters of a year before, but he is patient till now. So the Lord is patient towards wicked men. As soon as they sin, there's the seed-time of God's Justice, but he is patient till its ripe; some sooner, some later, as it is with Corn; some is sooner ripe, some is later. Oates may be cut down while yet they are green, they're ripe upon the ground when they are down; so one wicked Man's sins are ripe sooner than another's, according as the Lords patience is pleased to appoint their growth at. *Now the time of God's patience. and forbear-*

forbearance, and long-suffering, should lead them to repentance, Rom. 2. 4. but they despise that, and trudge on and on, till their sins are come to that ripeness, that the Lord hath set them at, and then he cuts them down. Now the Lord hath two Garners, the one for tares, and the other for his wheat; the one that his mercy layes all his good Corn in, and there he layes the godly; they are his wheat, and that is the kingdome of Heaven; and the other, that his Justice lays all the tares in, and that is in an Oven to be burned, as our Saviour Christ speaks. This is the second Reason why the Lord sets the wicked a measure for their sins; and when they have sinned that measure full out, then the Lord casts them out into outer darkness, where is weeping and gnashing of Teeth.

Reas. 3d. Thirdly, Another reason is, because the Lord is very merciful to wicked Men, and therefore he sets them a stint, their wickedness would have no stint at all else: it is his mercy that he stints it, that he sends them to Hell so soon. For if he should let them

them go as far as they would, their
 damnation would be worse by a 1000
 degrees. As it is among your com-
 mon Goals, there's one in for Burg-
 lary; may be, if he had been suffer-
 ed a little longer, he would have
 been in for Murder. So beloved, there
 is one in Hell for covetousness, ano-
 ther for his vain pleasures, another
 for his formality; if the Lord had not
 stinted these persons as he did, they
 would have been in Hell for greater
 transgressions; for malice and spiting
 of the truth, for mocking at the god-
 ly, and persecuting the Church: one
 in Hell for persecuting a little, but
 if God had not stinted him as he did,
 he had been in for persecuting a 1000
 times more. *Herod* was in Hell for
 putting *St. James* to death; if God
 had not stinted him, he had been in
 for putting *St. Peter* to death too,
 Mt. 12. 4. Again, the Lord is very gra-
 tious to his People, and therefore he
 sets the wicked's malice a measure;
 so the Lord sets *Babylon* a measure; so
 much they should spoyl, and no more,
 so much they should deal treacherously,
 and no more. *Wee to thee that spoyl-*
 est,

est, and wert not spoiled; when thou shalt
 cease to spoile, thou shalt be spoiled; and
 when thou shalt make an end to deal
 treacherously, they shall deal treache-
 rously with thee, Isa. 33. 1. Mark now
 what followes, O Lord be gracious unto
 us, for we have waited for thee, say
 the poor Church of God, Verse 2
When thou shalt cease to spoile, says God
unto Babylon, then thou shalt be spoiled
 not as though they would ever cease
 if they were let alone; but the Lord
 had set them a measure for the good
 of his Church, and when they were
 once come to that measure, then they
 should cease whether they would or
 no. Nay, and the People of God, pray
 God, that the wicked may come to
 quickly, that they may be freed from
 their hatred and malice. *Oh let the*
wickedness of the wicked come to an end
saieth David, but establish thou the just
 Psal. 7. 9. *q. d.* Lord thou hast set them
 an end, so far they shall go and not
 beyond, and let them come to it quick-
 ly: O let them once have done Lord
 that thy People may be quiet; let
 be once said, that this mock shall be
 their last, this jeer their last, this op-
 position

position their last, that they may ne-
 ver oppose us more. As Christ sayes,
this is your hour, Luk. 22. 53. The
 Lord hath set you your hour, so long
 you have to tread down the holy peo-
 ple, to non-plus Gods Ministers, to
 make havock of the Church, to work
 your plotted mischiefs; make as much
 of it as you will, when the last minute
 is once come, God will be sure to be
 a true tell-clock, ye shall to Hell with-
 out baile or main-prize, you shall not
 have a minute more; no, nor a twink-
 ling of an eye, though you would give
 a thousand Worlds, if you had them.
 Like the twelve-hour-wheel in a clock,
 look what hour it is to strike; suppose
 it be twelve, it may strike once, and
 then twice, and then thrice, and so on;
 but when it hath stricken the last time,
 the Jorne falls into a Notch, and it
 cannot strike again. So when you
 have once stricken your last, the Lord
 hath made a notch for you, you shall
 not strike again. May be anothers
 hour may be next, but yours is then
 done; another Persecutor may come
 upon the Stage, but you shall be tur-
 ned off.

Reas. 4. Fourthly and lastly, The Lord sets the wicked a measure; so far he will permit them to sin, that he may leave them without excuse; that when they come to be damned, they may know they are damned for some what. The wicked are apt to grumble at Gods judgments, as though Gods dealings were not just: as Pompey did who said, *That the Lord was partial* and therefore the Lord will have thee see, it is not for nothing that he damns them. Thus much you have sinned, thus much you have abused my mercy, thus much you have broken my Commandments; he will produce just Inditements against them thus much hardness of heart, thus much contempt of his holy Word and therefore thus much punishment ye shall have; namely, this is thy lot the portion of thy measures from me saith the Lord, *Jer. 13. 25.* God will not be hasty in sending them to Hell lest they should say, *O if God would have let us live longer, we would have been good.* Therefore the Lord he will say, *I let thee live so long after such and such a sin, and yet thou* wouldst

Thou wouldst not repent; I let thee live above a year after thy adultery, and yet thou didst not truly return unto me: I let thee live seven years after such an oath which thou swearest, and yet thou wert not a new Man: therefore now thou art without excuse; if thou wouldst have repented at all, thou might'st have done it ere now. Therefore the Lord layes the Axe at the root of the Tree; the Text doth not say, he flings it, and hurls it, and swings it at the root of the Tree. No, he lays it, he gives the Tree time to bear fruit, after the sight of the Axe; the Lord comes slowly to punish, but when he comes, he makes a sinner pay for his slowness in coming. If God had cut off *Balaam*, and had damned him as soon as he had said, *Let me die the death of the righteous*, *Balaam* might have had some colour of excuse, as that he would never have been so bad, as to have 'cited *Israel* to sin: therefore God let him sin all his sins full out. And so it appeared, if the Lord had cut off *Hazeael* while he was talking with *Elisha*, he would never have thought he

had been so dogged, as to rip up great bellied Women; Is thy servant a dog? says he? therefore God let him find the full of all his sins, and then he shewed plainly what a dogged Persecutor he was.

Use 1. The use of this, is, First Here we see the reason of Gods bearing with wicked people; not because he is regardless of things done here on Earth, or allows their cursed courses, but because they have not yet filled up the measure of their iniquity. The *Amorites* must not yet be cut off because their iniquity was not yet full. As Christ said of himself, when he told him that *Herod* would kill him, says he, *Mine hour is not yet come, behold I cast out Devils, and do cures to day and to morrow, and the third day I shall be perfected*, Luk. 13. 32. So may say of thee, that still holdest thy own, and still art in the adding vain unto thy sins; Will the Lord damn thee? No, no; not yet: behold thou sinnest to day, and to morrow, and the third day shall thy wickedness be perfected, and then he will damn thee. Do not think, that because God doth

not smite, therefore he will not smite?
 o, thou shalt have a mighty pain all
 together; when thy sin is grown full.
 Thou hast more oaths to swear yet,
 more times to be drunk yet, more
 sabbaths to prophane yet, more war-
 ings to sin against yet; and when
 thou hast done all, then God will have
 about with thee. *Haman* shall plot
 against the Church of God first, and
 then he shall be hanged; *Jezabel* shall
 paint her face first, and look proudly
 out at the Window, and then she shall
 be thrown down. *Ahab* shall lay the
 Prophet *Micaiah* in the Prison first,
 and then the Dogges shall lick his
 blood. *Ahaziah* shall enquire of *Bel-
 zebub*, and then he shall die the death.
 There's another ounce of sin yet, and
 when thou hast done that, then God
 means to weigh thee: *They have dealt
 treacherously, now their moneth is come to
 devour them, Hos. 5. 7.* They do thus
 and thus, saith God, *Now will I re-
 member their iniquity, Hos. 8. 13.* She
 hath said, *Where is the Lord, now she
 shall be trodden down as Mice in the
 Streets, Mic 7. 10.* Mark, the Lord is
 patient till thy Now be once come,

and now he will be patient no longer.

Use 2. Secondly, Another use is, What then may we think of a Man, or a Family, or a Kingdome, when their sins are almost at the full? Beloved, then we may be sure destruction is nigh, even at the door. When the *Jews* sins were at the full, when they had revolted to *Gentilisme*, affected *Heathen* names, as *Jason*, and *Menelaus*, counting them better than the *Scripture* names; set up *Greek* Comedies and Plays in *Jerusalem*, Offered sacrifice to *Hercules*, bought and sold the high Priest-hood, counterfeited a devised Uncircumcision, by putting on a forged fore-skin, as if they were ashamed of God's Ordinance; as is seen in the story of the *Maccabees*: When the transgressors were come to the full, says the Text, *Dan. 8. 23.* Then the Lord raised up that cursed and Devilish Tyrant *Antiochus*, to vex the whole Church; then when the transgressors were come to the full. So brethren, when we see the Kingdomes sins growing to be full, we may be sure of some judgment or other that is nigh, I say,

ne say, even at the doors. If you would know what be the signes of a Nations sins growing ripe, that ye may not blame me, hear what *Peretius* the Jew saith sayes of them. They are four, sayes he :

1. *First*, The greatness of sin : when wickedness is grown great, then its a sign it is coming to the full. Put in the Sickle, for the Harvest is ripe, and the wickedness is great, Joel 3. 13. Mark, when wickedness grows great, then the harvest is ripe, then it is like Corn that is full in the ear, and ready to be cut down.

2. *Secondly*, The generality of sin, when not a few, but the whole multitude is corrupt ; when five Cities can hardly afford ten Righteous men. When a whole Nation robs God of his Worship, and true Service. Ye are cursed with a curse, for ye have robbed me ; even this whole Nation, Mal. 3. 9. d. My Sythe hath mowed you down now, for your sins are now ripe. Why ? Your sins are become general, This whole Nation.

3. *Thirdly*, The impudence of sinners ; when people are not ashamed to

transgress; when sin dares face it in the streets; when wickedness hath Immunity and Impunity, when it is Brazen-fac'd, and shameless. *They have declared their sin as Sodom, they hide it not, Isa. 3. 9. q. d. Their sin is as mellow as Sodom's was, for they are not ashamed of it.*

4. *Fourthly*, The incorrigibleness of sinners; when sinners are past amendment. As *Pharaoh*, and all *Egypt*, when all the ten Plagues did not move them, their sin was grown full. These signes the Jesuite relates, and the signes are true signes: When a Kingdom is grown thus fat, its Iniquity is at full. The Jesuite maliciously applies it unto *England*. O says he, if any one marvail, why God suffers poor Catholics to be persecuted so grievously in *England*, and yet *England* flourish still, let him not marvail, considering what the Lord tells us here: *The iniquity of the Amorites is not yet full. When Englands iniquities shall be at the full, then the Lord will be revenged on them.* Thus in his malice he applies it, taking his own Antichristian brood for the true Church of Christ. It

were

were to be wished, that *England* would fill up the measure of its sins, if the Jesuite makes Vertues to be her Sins; but oh, that we did not fill up the measure of othergets sins than these. Well were it for *England*, if She did punish Popery more than She does; and hate it too, more than She does. But all *England* being not my Auditory, but onely you Brethren, let me speak onely to inform you. I will not meddle with *England*, to accuse my own Nation; but this I may lawfully do, I will tell you how *Israels* sins did come to the full.

1. First, By innovating Religion. They were weary of God, and his true Worship, and brought up a worship of their own devising; *Baalism*; and the Calves, the Doctrines and Precepts of men, *Isa.* 29. 13. and these they regarded more than the Word of God: And they punished all such as would offer to transgress their Traditions, more than Murderers, and Adulterers, or any other offenders against God. They connived at such Offenders, as the Prophet complains, *Hosea* 4. 1, 2. But if a man would

would not yeild to their Calves, and their other Inventions in Gods worship, him they prepared war against: And ye know what *Jeroboam* did, he deprived the good Priests, and would not let them Preach, nor execute their Office unto the Lord, 2 *Chron* 11. 14. because they would not subscribe unto his will-worship; and put other Priests in their room that would, *ver.* 15.

2. Secondly, By persecuting the true Prophets and Saints of the Lord, insomuch that they could not stay in the Land; they that sought the Lord in truth, were fain to go away out of the Kingdom, *ver.* 16. There was no staying for them, except they would do as others did; namely, bow the Knee, and crouch at *Dan*, or at *Bethel*. True, God had divers among them sincere-hearted people, Seven Thousand at one clap, that refused to conform, 1 *Kings* 19. 15. but they were fain to have their meetings in Caves, 1 *Kings* 18. 13. and in Deserts, and Mountains, and Dens of the Earth, *Heb.* 11. 38.

3. Thirdly, Coyning of distinctions, and profound evasions, to put off the

the Word of God, E. G. For slaying of Beasts, Sheep, and Oxen, and Lambes before the golden Calves: Ye know, the Lord had commanded that such Sacrifices should be offered unto Him, and not unto Idols; but they had their profound distinctions to evade it. *All the Revolters are profound to make slaughter, though I have been a Rebuker of them all*, saith the Prophet, *Hosea 5. 2.* He speaks there of their slaying of Sacrifices at Bethel to the Calves, as Mr. Calvin observeth; now, whereas the Lord rebuked those courses of theirs, they were profound and subtile to distinguish. Forsooth, they did not sacrifice their Sacrifices to the Calves, but onely before the Calves; they sacrificed only unto God. Such profound and subtile Evasions, or some such like they had to maintain their Practice. Thus they proved Unteachable, and would not Understand.

4. Fourthly, By suppressing of good Books. As they imprisoned the Prophets, and would not let them Preach, so they would not let them Write by their good will. If a Book did come forth

forth, they took an order with it, that the people might not have it to read. You may see this by the Practice of *Judah*, when they had put the Prophet *Jeremiah* in hold, you may read how the Prophet wrote a Book to rebuke the sins of the times, and to acquaint them with the Judgements of God, that were coming upon them: But *Jehudi* took it, and cut it with a Pen-knife, and cast it into the Fire, *Jer. 36. 23.* They thought it unfit that such Books should come forth, and poyson the People. I might reckon many more; but these may suffice. Thus the sins of *Israel* came to be full, insomuch as the Lord removed them out of his sight, and destroyed them: thus it was with *Israel*. O beloved, when as Kingdomes sins come once to the full, they may well look for a Judgment without remedy; and private People had need to lay it to heart, that they may repent, and get an hiding place, if they can, in the day of the Lord's anger; or if they must needs suffer, that they may finde grace in God's sight, and be saved.

Use 3. Another Use is, Does the
Lord

Lord set every sinner a measure; so much he will permit him to sin, and no more; when his measure is once up, the Lord will take him to do, and plague him accordingly: Is it so? Then this may be applyed to two sorts of People. First, To you that are but beginning your measure, take heed how ye go on in heaping up of sin upon sin: the Lord hath set a measure, you shall but go so far, and if you come to that once, ye are gone.

Consid. 1. The sin ye were born in, is bad enough to damn you, ye had not need make it worse, by adding actual transgressions unto it. *It is out of measure sinful*, sayes the Apostle, *Rom. 7. 13.* He speaks there of the corruption of nature; that a Man is bred and born in, it is exceeding sinful, sayes he; that is, it is out of measure sinful. Ye had need to lessen it, and not to make it worse; take off, and not put to. May be God will not let you run a score above an hundred; now ye were four-score onwards of this score as soon as ye was born; the Lord hath set you a measure, and a great part of that measure was spent
as

as soon as ye was conceived in the Womb; O do but think then what danger it is to run on!

2. Consider, You know not what a little measure he hath set you. God sets some a greater measure, some a less. The Lord was strict with those 42 Children that mockt at his Prophet; they had no sooner call'd him *Bald-pate*, but their measure was up, *The Lord tore them in pieces*, 2 Kings 2. 23. May be thy next sin shall be thy last, may be thy next drunkenness, thy next idle word, thy next dead-hearted Prayer. May be the Lord hath resolved, before all Eternity, that the very next sin thou sinnest shall be thy neck-sin; when that same wretch hath sinned that, then I'll have done with him, I will then give him for gone: who knows what a little measure more doth remain for thee; O stand in awe and sin not, lest if thou sin again, thy vengeance be determined.

3dly. Consider, The greater thou makest thy measure of sinning to be, 'twill be the greater sorrow to thee, come what can come: for if thou do ever repent, 'twill cost thee the more sorrow.

sorrow that way; the greater the measure of thy sin is, the greater the measure of thy repentance shall be, or it will not be accepted: if thou dost never repent truly, it will cost thee the more sorrow that way; thy Hell shall be the greater. It is a sure rule, *What measure you meet, it shall be measured to you again*, Mat. 7. 2. Sin, and Hell-torments are parallels; they have one and the same measure, so much for so much; thousands for thousands; millions for millions. The Lord will do with thee, as they that deliver in Wares by tale; when one is delivered, score one, saith he; when two, score two, score three, score four, and so on. So the Lord will deal with thee for thy oaths; score one, score two, and so for every sin thou committest, he scores just so many as thou dost commit; and when thy number is once up, thou shalt meet with the very self same number in Hell. Rev. 18. 7. *How much she hath glorified herself, and lived in pleasure, so much torment and sorrow give her.*

4ly. Consider, that thy measure runs the faster on, because thou sittest

test under the means: Nay, thy full measure may be up Twenty, or Thirty Years before thou diest; and so it was with *Ishmael*, his measure was up, nay Fourscore Years before he died; as soon as ever he had flouted his Brother, presently his measure was up; *Cast out the Bond-woman, and her son, saith God, Gen. 21. 9, 10.* True, *Ishmael* lived after this about Fourscore years, and sinned after this; but all the sins he sinned after this, he sinned as a damned man; the measure of Gods patience was up from that very sin forwards; the Decree was out upon him, that he should be cast out, and have no inheritance with *Isaac*: Temporal blessings he had, but none of those blessings that godly *Isaac* had: No, he had sinned his last Fourscore Years before his death, because he sinned under the means of Grace: So thou livest under the means, and therefore take heed, thy measure runs the faster on now.

5^{ly}. Consider, That when God is about to go from a people, a less measure will anger him for evermore. When the Lord was about to go from *Judah*,

Judah, the Lord forsook all that Generation; may be here and there one was converted, but generally the Lord forsook all that Generation. No doubt, but there were people of all sorts of measure of sinning; some that had sinned less a Thousand degrees than others, and yet the Lord forsook them all, because he was then going away, *Isa. 6. 9, 10, 11.* Indeed they had Preaching and Teaching still; the Prophet *Isaiah* Preached, and many other Prophets preached, and the people daily heard them; but they were generally fatted up for Hell, by all the Sermons that they heard: Go and make the heart of this people fat, &c. Evermore when the Gospel hath been long in a place, and people are not converted by it, the Lord converts fewer and fewer, till may be, at last, he'll convert ne're an one more, of all that Generation. Be some particular mens measure of sin never so little, when the Lords anger is once up to be gone, then every little sin provokes him more, than a Thousand times greater at another time; because now he is provoked to go away, and pittie no more.

more. O Beloved, take heed how you run upon the score now; a less measure will turn him against you for ever, than ten times greater heretofore. When the Prophet *Jeremiah* was to Preach a little before the Lords going quite away from all that Generation, the Lord told him flatly, little or no saving Grace should accompany his Ministry: No, He was to root out, and to pull down; to destroy, and to throw down; to build, and to plant, *Jer. 1. 10.* Mark, He was onely to be the favour of Death, unto Death: Indeed, to some few that were converted already, he should build them up; and it may be, here one, and there one, that was not converted before, he should plant: But the Lord was so provoked with that Generation then, that He would convert fewer than ever he did before, and shew less mercy, becaule then he was upon his going away. So Beloved, the Lord is now, it is to be feared, upon his going away, take heed of adding any more sin now. Oh that the Lord would affect our hearts herewith.

Again, This may serve for you that
have

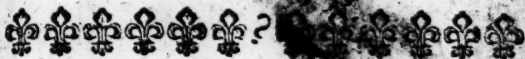
have gone a great way in the measure of your sins, if it be possible to awaken any of you. When people are gone far, it is usual with God to set them a going faster, that seeing they will go to Hell, they shall gallop apace. When *Judas* had almost filled up his measure, the Lord Jesus bad him make haste, and fill up the rest, *That thou doest, do quickly*, sayes he, *John 13. 27.* So it is usual with Christ for to do; as good *Mr. Rollock* sayes, seest thou a man sin lustily indeed, its to be feared, the Lord hath said to that man, as he did to this *Judas*, *That thou doest, do quickly; get thee to Hell quickly.* As Christ said to the *Pharisees*, when their sum was well near up, he bad them dispatch, fill ye up the measure of your Fathers. Oh my brethren, this is a very fearful estate, when the Lord does most justly deliver a man over to the full power of Satan; Satan, carry this man quickly to Hell; make him a Drunkard quickly, make him a Mocker quickly; harden him quickly, Dead him quickly.

Use 4. Fourthly and Lastly, If it be so, that the Lord sets every sinner his

his measure of sinning, then, O return back, and take off, ye that have been hitherto adding to your sins, and pissing to the fulness of your measure, be advised and take off. But the time takes me off.

Chrysostom being a little longer than ordinary in his last Sermon upon *Genesis*; sayes he, may be I have spoken too much at this time, but pardon me sayes he, I would have fain end this Book now. So I may say, may be the things that I have spoken, have been more than the hour would well suffer; but pardon me, I would fain conclude this same Text now.

SER.



SERMON IV.

Of true Justifying Faith.

John 6. 35.

*He that cometh to me, shall never
hunger; and he that believeth
on me, shall never thirst.*

THese words do discover unto
you, the nature and property
of true Justifying Faith; that
it is not an act of the mind
only, and a firm assent unto this truth;
that God hath put all the treasures of
eternal life in Jesus Christ, and in him
alone they are to be had; but it is also
a fiducial confidence of the heart, or
an assurance in Christ.

Reas. 1. The first Reason is drawn
from several Texts of Scripture, which
set forth the nature of true faith.

I. As

1. As first, In Scripture, Faith is called a *trusting*. Psal. 78. 22. *They believed not in God, and trusted not in his salvation.* Where faith is a *trusting* in God. They believed not in God; Why? they trusted not in his salvation. God would have preserved them, and provided for them, and fed them in the Wilderness, but they would not trust him. Though they wanted food now and then, Must they murmur? God would have fed them, if they would have trusted in him, and relyed upon him, but they would not trust in his salvation.

2. Faith is called a *relying* on God. As *Asa*, when the *Ethiopians* and *Lubims* came against him, he believed in God. Mark how the Text expresseth his faith, 2 Chron. 16. 8. *Because thou didst rely on the Lord, he did deliver them into thy hand.* Here faith is a *relying* on God; he did not only assent that God was able to deliver him, but did rely upon him, that he might be delivered.

3. Faith is called a *staying* a Mans self on God. Isa. 50. 10. *He that walketh in darkness, and hath no light, let him stay*

stay himself upon his God; that is, let him believe in God. It is a similitude taken from a staff. Suppose an old Man, that dares not trust to his own Legs, he takes to him a staff, and stayeth himself upon it. What? doth he only believe that a staff is able to bear him up? no; so a Man may believe that hath no staff; but he doth not only do this, but he stayeth himself upon the staff; and if that fails him, he is failed. So, this is not justifying faith, when a Man assents that God is wise, and gracious, & omnipotent, &c. and that there are such and such promises in the Word of God: he doth not onely do this, but he takes God to himself, as a man takes his staff, and bears himself upon it; so he commits himself to these promises, and hath Assurance in God for Audience in all his Prayers, for Acceptance in all his Duties, for Strength against all his Corruptions, and for direction in all his Wayes. He goeth on in all the Wayes of God, and bears himself on God in the same.

4/y. Faith is caleed a roleing a mans way upon God, *Psal. 37. 5. Role thy way*

way upon the Lord, as you have it in the Mergine of your Bibles. It is a Metaphor taken from a Cart-wheel, that rolles it self about the Axeltree, and so helps it self in all its motions; so the soul that truly believes, he rolles himself upon God, he helps himself with God in all his wayes; as David when he would be comforted, 1 Sam 30. 6. He comforts himself in the Lord his God,

5ly. Faith is called in Scripture, an Adherance, or Stickling unto God, when a man will not be pulled away from him. This man will not be pulled away from God; others, it is an easie matter to pull them from God, if you will pull them to the Ale-house, or to the World; though they be diligent and strict in their callings, they may be pulled away from these things. But true Faith is such a thing, as makes a man stick to God, Psal. 119. 31. *I have stuck unto thy Testimonies; as who shall say, here I stick, here I am resolved to abide. Now, what is this? It is not only an assent that all good is in God, but it draws the heart to God, and glewes the soul to God for that*

that good, and there he will have it,
and no where else.

Reas. 2. There is no faith can answer the gift of Christ in the Gospel, but only this. Christ is given in the Gospel to be a propitiation for sin, to be a Mediator betwixt God and men, to be a sufficient Saviour to all them that shall lay hold on him. He is given thus in the Gospel generally, and indifferently to any man that is never so wretched, never so poor, or miserable; never so far off: yet notwithstanding, if he will take Christ, he is freely given in the Gospel to as many as believe on his Name. Now can only an act of the mind answer this gift. It is true, as you say, He is the only Mediator, He is the only Messias, the only way, the truth, the life; and he is freely offered and given in the Gospel. But is this the taking of Christ? no; this is only believing that he may take him. Therefore true faith is a taking of Christ, and that only answers to the giving of Christ. Giving is a relative, which answers to taking. A gift is no gift, except it be taken; the nature of the gift returns back again

to the giver, if it be not taken. So is it here; God so loved the World, that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life. He gave his only Son, the giving of him hath relation to taking of him; he gave him, that whosoever believed on him should not perish; that is, God gave him, that whosoever takes him should not perish, but have everlasting life. Though a man offer himself unto a woman, yet if the woman do not take him, he is not her husband; the match is made by taking: So, though Christ be given to the World in the Gospel, yet he is not ours except we take him. When we take Christ, then we are in the number of those that shall not perish, but have life everlasting. When you take Christ, that is, if you take him for your chief good, if you take his promises as the stay and prop of your life, and comfort of your hearts; if you take his Commandments to do them, his Ordinances to walk in them, his members to have communion with them; if you take Christ, and all Christ, now you shall have everlasting life. Though

Though the Woman assent firmly that the Man is a proper Man; a goodly man, a godly man, the more fool she, if she take him not; the apprehending this, is not the taking of him; but when she takes him to be hers, she hath interest in his person, and all that he hath. It is said of the faithful, Heb. 11. 13. *That they did not only see the promises afar off, but they embraced them*; the word signifies, they hugged them, they kissed them, they saw them afar off, and embraced them. Many see the promises afar off, and embrace them not; they embrace the things of this life, the things of this World; those they hugge, but they never take the promises of God. True faith therefore is such a faith as takes Christ; then it follows, that it cannot be a meer act of the mind in assenting, but an act of the heart in relying, and taking the thing to a man's self, to rely upon it, as to live by it.

Reas. 3. Faith is an act of coming unto Christ. Christ you know is the righteousness of God, and when a Man is come to it, he hath it. Now what motion or coming is this? Is it

only a meer motion of the mind, a contemplation of the mind, when a man seeth Christ afar off? *I* may see a goodly man, a goodly thing afar off; my eye-sight may go to it, but if my whole man doth not come to it, *I* am not come to it. This cannot be the contemplation of the mind only, when the eye of a mans understanding discovers Christ; for this makes him the more fool, and the more inexcusable, if he come not to him. No, this manner of coming unto Christ, it is a spiritual moving of the whole man, when a Mans heart and mind goes to Christ; when a Mans affections, and all the strength of his soul goeth to Christ; this is a coming unto Christ. *Mat. 11. 28. Come unto me*, saith Christ; that is, believe in me: he puts it into that phrase, because true faith makes the Soul come to Christ. So *1 Pet. 2. 4. To whom coming, as to a living stone*. There are two termes in this coming; the one from whence a Man comes; from his own wayes, from all his own desires: the other terme is, to what a Man comes; to Christ, to his promises, to his Commandments, to live and

and die with him. This is the coming, as you may see, *Act. 26. 18.* where both these termes are set down; To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins. It is this coming that receives forgiveness; not only an act of the mind, when that goeth to Christ; but an act of the heart, when the whole Man goeth to Christ; when a Man comes from darkness to light, from pride to humility, from the World to God; when a Man passeth from one terme to the other, and so comes to this righteousness of God in Jesus Christ; now he hath it, now he shall receive forgiveness of sins. So that you see, true faith is not only an assent of the mind, but an affiance of the heart; both these together is the true coming unto Christ.

Reas. 4. The proper object of true justifying Faith, is no sentence; no proposition in the Word. I mean the act of justifying Faith, in that act whereby it justifieth, is no sentence, or proposition in the Word; no complex truth in the Word. No, that is

not it, but it is Christ himself. It is true, a man must believe that Faith doth justify; must believe that the Word is true, that the promises are true, yea and amen: But that act doth not justify, it may be in a reprobate, or in a Devil. But the object of a justifying Faith is Christ himself. Therefore it cannot be the assent of the mind, for that supposeth the object must be a proposition. Neither can it be a sure and certain perswasion of the mind that God hath elected me, and intended all good for me; this is an act coming after Faith, but not the act that justifies. Christ himself is the object of a justifying Faith; *I am the way, the truth, and the life; I my self*; it is Christ, or God by Christ. When a man believes in Christ, or by Christ believes in God, this is the act of a justifying Faith. It is no proposition or Text of Scripture, that is the object of a justifying Faith; that is the thing, that a justifying Faith as it justifies, assents unto; but the object of a true justifying faith, as it justifies, is Christ himself, the cause of forgiveness of sins, the cause of eternal life, the

the cause of derivation of all these blessings unto us; it looks for all in Christs own person. It is true, that a proposition in Scripture about Christ, is the ground of a justifying Faith; as, *He that believes shall be saved.* Such propositions, though they must be acknowledged at the same time by faith, yet the acknowledgment of these doth not justifie a man; for a wretch may do this. So that believing cannot be an act of the mind; but when a man believes in Christ, and is rooted and built on him, it is the person of Christ. I will make it appear to you. You know, God doth account it Idolatry to believe in any Creature; when a man believes in man, God forbids this as an idolatrous thing. Now, what is the meaning of this? Is this idolatry, to assent to such a creature, to believe that such a man is a friend, and renders him, and is faithful unto him, Is this idolatry? No: but when a man makes a friend a staff, when he makes the creature his staff. When a man makes riches his Idol, is it only to assent that riches can do much in the World, that they can buy Meat and

Cloaths, Lands and Inheritances? Is it the knowing these things are so? No; but when a man makes riches his prop and staff, when he believes in them, and that is the stay he hath. It is not the believing these things about riches, for so a man that believes only in God, may know these things about riches, and a friend. *But cursed is he that maketh flesh his arm,* Jer. 17. 5. He doth not say, cursed is he that apprehends of a man, that he is a friend unto him, and is willing to relieve him; but cursed is that man that makes this man his arm, that leans upon him, and trusts unto him. This is the thing. So what is the meaning that we must not trust in Chariots or in Horses? Doth the Scripture say, that we may not assent to, or affirme these truths about them, that they are strong and potent? But woe be to him that goeth down into Egypt for help, and stayes on Horses, and trusts in Chariots. *Isai. 31. 1.* When a Man rides a journey, and makes his Horse his stay; when a man goeth about business, and makes his Purse his prop; when a man walks from day to day, and

and the Creature is, the thing he resteth upon, he doth not look up to God, to have God with him in his Journey. When he goeth about business, he thinks he hath a good Horse with him, and Means, and Maintenance; and God shall have a prayer it may be, now and then; but he makes not God his Arm: this is Idolatry. So our believing is not the believing the propositions above a thing, but when a man believes in the thing it self, and makes the thing his Stay, Buckler, Aid, Help, and Comfort.

Reason 5. True justifying Faith, is a faith of Union, such a faith as doth Unite a man to Christ, and in him to God. *1 John 5. 20. We are in him that is true; even in his Son Jesus Christ.* The meaning is, we are in him by Faith, whereby we do not onely assent that Salvation is in the Son of God, and all things that are spoken of him are true; but we are in him that is true, we are united to him. Therefore in Scripture, the faithful are said to be in Christ; *Every one that is in Christ, is a new Creature, 2 Cor. 5. 17.* And Paul saith of *Ephronicus,*

and *Junia*, that they were in Christ before him, *Rom. 16. 7.* And so Christ is in them. Know you not (saith the Apostle) that Christ Jesus is in you, except ye be Reprobates: It is a faith of Union; *He that hath the Son, hath life, 1 John 5. 12.* That is, He that so believes in the Son of God, that he hath him, and is united unto him, that man hath life and none else. So that it is a faith of Union that doth justify a man. Not as though Faith of it self doth this for its own worthiness, as if it were able to Unite a man unto Christ. God of his Infinite goodness, hath appointed Faith to be such a thing, that upon putting forth of the Act, a man shall presently have a Relation unto him, and real Communion with him. By Grace ye are saved through Faith, *Ephes. 2. 8.* We are saved through Faith, but not for any worthiness of Faith; but by Grace, this is the thing. The Lord hath appointed that such a kind of Faith shall justify, as Unites a man to Christ; nay, if Faith did not do this, Faith could not Justifie, nor Sanctifie, nor Purifie, and Entitle a man to Heaven;

ren ; for it doth all these by virtue of
 Union. First, it Unites a man to
 Christ, and makes him one with
 Christ, and Christ one with him ;
 and so he comes to have Right and
 Title to all his Merits, and all the
 Things that come by Christ. So then,
 if thou hast not his Faith of Union ;
 though thou hast all Faith besides,
 though thou hast Historical-Faith,
 Temporal-Faith ; nay, if there was
 ten thousand Faiths more, if it were
 possible ; yet if thou hast not such a faith
 as to be united unto Christ, thou art
 under Sin, and under the Law, and
 under the Curse of the Law, and un-
 der Gods Justice. Though thou pray
 never so much, and do never so many
 Duties, if thou give thy Body to be
 burned ; yet if thou dost not dwell
 in Christ, and Christ in thee ; if thou
 be not one with him, and he one with
 thee, thou art nothing but as found-
 ing Brass, or a tinkling Symbol.
 Though thou hast been a Professor
 Twenty Years, and hast been taken
 for a godly man, through Town and
 Country, if thou be not in Christ,
 thou art yet in thy sins. Faith doth
 unite

unite a man to Christ, through the Ordinance of God, by the Grace of God, it doth unite a man to Christ. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John 4. 15.* What confession doth he mean there; onely a confession of Historical Faith, when a man believes that Christ is so, and so, and so confesseth him? No; the Apostle expounds himself, *1 John 3. 24. He that keepeth his Commandments, dwelleth in him, and He in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* As who should say, it is such a Faith as resignes a man wholly unto God, to be ruled and guided by him, as well as saved by him; it is such a Faith, as makes a man in Mind, and Will, and Heart, and all that is in him, to cast himself upon Christ; so that all Obedience, and all Conformity to the Son of God, will follow. He that hath this Faith to keep his Commandments, dwelleth in God, and God in him; And what kind of Faith can this be? Can it be onely the Act of the Mind, whereby a man believes all the Truths concern-

ing.

ing Jesus Christ? Doth this unite a man unto Christ? This were Blasphemy for a man to say. For by this Argument, the Union betwixt Christ and a true Believer, is no better than the Union betwixt a true Believer and the Devil; for a true Believer, believes all the truths that God hath spoken concerning the Devil. Now then, if a firm assent unto the Truth, makes a man to be United unto Christ; then I say, there is no greater Union between a true Believer & Christ; then is between a true Believer and the Devil; because a believer believes all the Truths, and assents unto them, that God hath spoken of the Devil, as well as about Christ. This therefore doth not Unite a man to Christ. There is a kind of Union in the Mind, but that is onely Notional, and Intentional, and Rational. As for Example: If I think of an Horse, or a Tree; when I think of it, there is an Union of the Tree, with my Mind; for the Tree is in my mind: in the Notion of it (I say) there is an Union, but this is a bare Intentional and simple Union; the main Union of all is in the heart, when

when the heart is united to any thing. An heavenly-minded man, may have the Union of his Understanding with the things of this World, they are in his Understanding, but he is not United unto them, except his heart be set upon them; then onely he takes them up. So until the heart is set upon Christ, a man is never Heavenly, never Godly, never a true Christian, till he is thus set upon Christ, and United to him. Nay, I will tell you yet more, and I will prove it, and it is a thing to be considered: That suppose God should reveal (he might if he would) reveal to a man that he is Elected, before he is Converted. I do not say, that God doth thus to any Elect man. But suppose that an Elect man that is yet Unconverted, yet out of Christ, yet a Natural man, suppose I say, that God should reveal unto this man: Thou art Elected to Eternal Life, *I* have intended from all Eternity, to give my Son unto thee; all his Merits, and Death, and Passion, I have intended them to thee: God reveals this, and the man firmly assents to the Authority of the Speaker,

ker, that he is Elected to Eternal Life: Doth this faith justify a man? No, the man is in his sins yet, for all he knows this. God hath revealed that such things are in Christ, and he hath intended Christ for him; this doth not put him into Christ: this sheweth that he shall be in Christ; but the Act of believing this, doth not put him into Christ. Therefore the Children of God that are converted, and are true believers, and can believe that God hath Elected them, this Act of their Faith doth not justify them; this onely is an Act to know that they are justified, and converted already. Mark this place: 2 Tim. 1, 12. *For the which I also suffer these things, I know in whom I have believed, and that he is able to keep that which is committed unto him against that day:* Mark here, I know in whom I have believed; here is the Act of Faith: I have believed in him; he Expounds himself there, he means, I have committed my self to him, all I have, all I am; this was the Act of Justification, which intituled him unto him: And I know this too, said he, this is an Act of

of Assurance, whereby he reflects upon himself, that God was his God, and intended to save him: This was not the thing that justified him? No; I believed in him, and committed myself unto him, and I know this. This Act therefore, is but the knowledg of a mans justifying faith, and not the thing it self.

Use 1. It is not absurdity to say, that true justifying Faith is in the Heart, as well as in the Mind. Many good Divines say, that Faith is in the mind onely, and the *Papists* say so too. The reason why good Divines say so, is, Because they make Faith to be a full perswasion of a man, that God hath intended Christ unto him in particular; but this will appear by and by, not to be an Act of justifying Faith, but comes afterwards. The reason why *Papists* say so, is, Because they hold justifying Faith, to be nothing else but a firm assent of the mind, to the general Promises of the Gospel, and in particular to the Promises, concerning forgiveness of sins generally taken; this they hold to be a true Faith. Now when we say

say, this may be a dead Faith; it is true, they say, and therefore it is quickned and inlivened by Charity, and good Works; so that this Faith and good Works, will justify a man: but this is Antichristian Leaven. But I say, true Faith is not onely in the mind, but in the heart also; and it is no absurdity to say so.

Object. 1. But it is not absurd to say, that one and the self same Grace, can be in two powers of the Soul; the Mind, and the Heart?

Answer. 1. I answer; It is but a conceit for ought we know; we can have no good ground for it, that the Understanding and Will of man, are two several powers of the Soul, really distinct. Many good Divines, both Protestants and Papists deny it, and say, they are onely two several Offices of the one and self-same Soul. The self-same Soul able to understand, is called the Understanding; and the self-same Soul able to will, is called the Will: the self-same Soul is able to Understand and Will.

2. But Secondly, Suppose the Understanding and Will, were really differ-

different one from another; yet notwithstanding, it is not properly said, that Faith is in the understanding and will, but in the soul of man: the reason is, because Faith is an Act of the New-Nature. A believer, one that believes in Christ, is born of God, 1 *John* 5. 1. It is an Act of the New-Nature and Regeneration. Now Regeneration, and the New-Nature, is not in the Understanding and Will only, but the very Soul is Regenerated, the very Soul hath a New-Nature. I do not remember that *Aquinas* speaks of Regeneration, but in this place; and he saith, That Regeneration is in the Soul; the Soul is Regenerated, not as though the substance of the Soul is altered, but this New-Nature is as deeply rooted in the Soul, as the Understanding and Will it self. As it is with the Old-Nature in a man Unconverted, this Old-Nature moves the Will to affect and love worldly things, and to go after them. The Old-Nature moves both the Mind and Will to go this way. The Old-Nature is the inclination of a man towards the Creature, and the things of this life.

life. Now when the New-Nature comes in, and a man is renewed, this New-Nature inclines the Mind to praise Jesus Christ, and inclines all the Soul to go that way ; so that the Soul is renewed ; and Faith is as deeply rooted in the Soul as any thing else ; nay, as low as the Faculties themselves in some sence, for it reaches so far, as to put them forth after Christ. This Faith puts forth the Mind, to assent to the truths of the Gospel, and the Will to relie upon Christ.

Thirdly, The Scripture plainly teaches faith in the Heart, *Rom. 10. 10.* *With the heart, man believes unto Righteousness.* Neither may a man say, that the heart there is put for the mind ; the Text plainly shews that he means the Will, because the Apostle puts in the believing of a man with the heart, to distinguish this Faith from all other, to exclude Hypocrisie and counterfeit Faith ; for an Hypocrite may confess with his Tongue, he may have Brain-faith, and Notional-faith, so far as to work upon his outward man ; but with the heart, a man believes unto Righteousness. If it

it be a sincere cordial faith, as he notionally believes these truths, so his heart runs after them, and is set upon them; and this is to believe to-righteouſness. So when the *Eunuch* asked for Baptisme of *Philip*, (it seemes he had asked for Baptisme) I am a believer, What lets that I may not be baptized? why, saith *Philip*, if thou belive on the Lord Jesus Christ with all thy heart, thou mayest. As who shall say, thou sayst thou art a believer, but take heed thou deceivest not thy self; it may be thou hast an intellectual faith, but it must be an hearty faith; nay, thou mayst have some kind of cordial faith, a temporary faith; but dost thou believe with all thy heart? that is, dost thou place all thy heart upon Christ, dost thou place all thy ends and aimes upon Christ, that in all things Christ may have the preheminence? dost thou wholly resign thy self up unto Christ, heart, mind, and all that is in thee? if thou dost believe with all thy heart, I dare be bold to seal thee up to eternal life. So that the Scripture makes faith not only an assent of the mind, but an affiance of the heart in Jesus Christ.

Fourthly,

Fourthly, It is no absurdity to say, that faith is in the heart, and in the several powers of the Soul; because faith is such a thing, as must purifie the whole man, and all the powers of the soul. It justifies and sanctifies the whole man; it is faith that renews the whole man; therefore no wonder that it is such a thing that must put forth it self in the whole man. *It is like Leaven, Mat. 13. 33. that leavens the whole lump;* so faith is such a thing, that he which hath it purifyeth himself. All himself is the Agent, All himself is the Patient, All himself is set to strive against sin, to please God, to draw his whole man unto God; and all the whole man is the thing he would draw; the whole Self is the Agent and the Patient. Thus it is with faith; faith comes to justifie the whole man, and to sanctifie the whole man, and renew the whole man; and therefore no wonder that it is such an Act, as the whole man doth put forth; not only the mind by assenting, but the heart by relying, and the affections by placing themselves upon God.

Fifthly, There be a great many graces besides faith, that are in all the powers

powers of the soul, *as blamelesness.*
 1 Theſ. 5. 23. So truth muſt be in the
 whole ſoul, and all the powers of the
 ſoul, and perseverance alſo. The mind
 muſt not only perſevere in ſaving know-
 ledge, but the heart muſt perſevere in
 ſaving confidence. Perſeverance runs
 through all the ſoul, And why not faith
 alſo? Many graces have a complex na-
 ture, a compounded nature; in one re-
 gard they may be ſaid to be in the
 mind, & in another regard in the heart,
 in another regard in the memory, in
 another regard in the affections, and in
 another regard in the body. So it is
 with faith, in one regard; in regard of
 the aſſent, it is in the mind; in regard
 of confidence and affiance, it is in the
 will.

Sixthly, The act of the heart, as well
 as the act of the mind, is called proper-
 ly Faith in all languages in the World;
 therefore why ſhould we reſuſe to place
 it in the heart, when the true nature of
 faith is in the act of the heart, as well
 as in the act of the mind, as may appear
 by a ſimilitude. I believe a Friend, that
 the things which he ſpeaks are true, he
 this is called *Credite*; I give credite

to them. Now as *I* believe this promise which he makes, is true, so *I* rely upon this promise; and this is giving credite unto my friend indeed when *I* rely upon him: therefore *I* call a man a faithful friend, why? he is such a man as *I* may place faith in, and give credit to, not notionally only, but really. *I* may credit him with all that *I* have; with my estate, with my business; this is faith now *I* believe that my friend saith true; but if *I* do not depend upon his promise, and dare not rely upon what he hath spoken, *I* do mistrust him, *I* do not place faith on him. This is very clear. Nay, the act of the heart hath more the nature of faith, than the act of the mind; because a little credit given unto a truth, will make a man assent unto it; but it must be a great deal of credit that will make a man rely upon it. May a man may believe the promises of the Gospel to be fine notions; but if he should cast himself upon them, so to place his faith on them, that he will not help himself any other way; he is undone if he be not helped this way; he will be friendless, if he have no friends here; he is resolved to get main-

maintenance no other way, he will dye a beggar, if he hath not help here; this is more faith than the other.

Use 2. Is this faith an affiance in Christ? then we may see, that though faith may be sure of salvation and justification, in regard of the event, yet it is not alwayes sure of it, in regard of sense and feeling. For true faith is not the apprehending of salvation in itself, but the apprehending of Christ for salvation. It is not necessarily required a man should apprehend he is certain he shall be saved, nor to know his justification; this comes in afterwards; but to apprehend Christ for salvation. When a man placeth all his affiance in Christ, for all the good he looks; for spiritual good, temporal good; for comfort, for meanes and maintenance, and perswasion of the pardon of his sins; this is justifying faith, though for sense and feeling there is much uncertainty. Faith is certain for the event; the man that believes is justified, and shall be sanctified and saved; the event is true, but in regard of sense and feeling, it is not always certain. So you see, faith is an affiance in Christ

Christ for salvation, it is not the apprehending of salvation it self, but the apprehending of Christ for salvation, *John 3. 15. Whosoever believeth in him, shall not perish*; he doth not say, who-soever believes, he shall have Eternal life; but he that believes in Christ, he shall have it; though he be afraid he shall not have it, yet if he believe in him, he shall have it certainly. If with mind, and heart, and soul, and all he resignes himself to him, to be guided by him in all his wayes, if he commit himself unto him, he shall have salvation.

A man that hath Affiance in Christ, that is Confident in Christ for Salvation, and commits himself to Christ for all his Comfort, and Hope, and Stay, and is resolved by the Grace of God, never to leave him; he is inwardly purposed not to forsake him, he will ever follow his Commandments, strive against his Corruptions, and though he may be tempted to be carried away from him, he hath an inward principle in his soul, (which as a rule he goeth by) that he must please God, and not man; there is an inward rule

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rooted in his heart; that thus it is; and this man commits himself unto Christ for audience in Prayer, for acceptance in Duties, for resistance against Corruptions, for the salvation of his soul when he dieth, and for the comfortable Resurrection of his body, at the last day: Yet this man would give a World to be assured of Gods favour, though he casts himself upon God for it, and commits himself, and betrusts himself with Jesus Christ. He doth so believe him, that he dares follow him in all his Wayes, and dares cast himself upon him; he saith, whatsoever it costs me, I will follow Christ; may be it may cost me the ill-will of my Friends, may be the ill-will of my Country; yet this way I will walk, though it cost me Fire and Faggot. It may be I shall be Persecuted, and Imprisoned; it is no matter, here is Eternal Life, and no where else; here I come for it, and here I trust, that Christ will give it to me; it is he only that can help me. Yet it may be, this man would give a world he was assured of this favour he hath committed himself unto Christ for; he would give all the World,

World, even to the Shirt on his back, he had the sense and feeling of it; many times between hope and dispaire, he even staggers, and knows not what to think; yet will cast himself upon Christ, and trust to him: Yet he hath much a-do to trust certainly, he hath a great deal of fear and doubting with his faith. The reason is, when a man hath trusted upon Christ, and looks upon his Faith, he shall find (it may be) such strength of worldly allurements, such yielding to the assaults of the flesh, and himself soyled, it may be, with a paultry petty Lust, he shall find such a deal of Deadness, and so much Untowardness; such a company of corruptions marching before him, that he is afraid. 'Tis true, (saith he) I have cast my self upon Christ, but I doubt my faith is not of the right stamp: not as though a man can believe in hugger mugger, and a man knows not what; he seeth it, and knoweth it; for the spirit of a man knows what is in him. Ask the man; Sir, do you not know these and these workings in you? He cannot deny it. Do you not hate your self for every sin you know? Do you not labour after more sincerity in your wayes, and more quickning in good duties? He cannot deny but he hun-

gers after these things. And do you not still follow Christ, and cleave unto Christ, and labour to deny your self? Will you follow the World? No, he will never set his heart upon the World, but he will still cleave unto Christ; why then you have true Faith. It is true, saith he, I go out of my self; I am at this pass, if I perish, I perish; here will I stick and adhere, but yet I fear I am not right. The Scripture saith, true faith doth thus, and thus; but alas, I see here such a corruption so strong, such a Lust so mighty, that I fear all is not right. I say, a true justifying faith, may be without sence and feeling of it; there may much fear and trembling, in regard of the assurance of Salvation, though a man doth truly and confidently cast himself upon Christ: I will prove this by five Arguments. First,

Argument 1. The event is not the Object of a justifying Faith; that a man shall be Justified, and Sanctified, and Saved, this is the event of a justifying faith which it looks for; now the Object of a justifying faith, is not the event, that it shall fall out thus, and thus with him. He commits this to God, the event he leaves to him: He believes in general that all that do believe shall be saved; he believes

lieves that; and this a Reprobate may
 believe; but the event, that he shall be
 Justified, and Sanctified, and Saved; this
 is not the Object of Faith, but it is the
 Fruit of a justifying Faith: He commits
 himself to Christ for Justification, and
 Sanctification, and Salvation; he com-
 mits himself to Christ for the event. I
 will make this appear by a Similitude. A
 man resolves he will lean upon his staff;
 What is in this mans mind? Is the Ob-
 ject this, that he shall not slip nor fall?
 No, he knows he may fall for all his staff;
 but he casts himself upon his staff, fall or
 not fall; and though he do fall, he will
 not sling away his staff; no, he will look
 better to it afterwards. He knows the
 fault was not in the staff, but in his own
 manageing of it; therefore he commits
 himself to his staff still, and is resolved
 to lean upon it; he is not sure he shall
 not fall, but though he do fall, he will up
 again, and help himself with his staff in
 his going; he knows the fault is not in his
 staff, but in himself. It may be he doth
 not lean upon it right, but he will lean
 upon his staff still, and adventure upon
 it. So true saving Faith, doth not truly
 apprehend a man is justified; as if a man
 could not be justified, except he believe.

I shall be Justified and Sanctified, and Saved. No, this is the event; but justifying faith, is the committing himself to God for the event, as you may see, *Hab. 1. 8.* By faith Abraham went out when he was called, not knowing whether he went. By Faith he cast himself upon God. Did he believe now whether he should go? He could not tell. He believed in general, that God would not fail those that trusted in him, but for his own particular, he knew not whether he should go, but he commits himself to God at all adventures. This is true Faith, & yet the event at this while, it may be, is not known.

Argum 2d. The event that a man shall be Justified, Sanctified, and saved, these are all conditional, until he hath believed. Suppose a Natural man, and yet an Elect man; What? Must this man believe that he must be justified, sanctified, and saved? No; there is no such thing in Scripture. Take any Natural man under Heaven, and look from one end of the Bible unto the other; there is no Text that saith, a Natural man shall be justified, sanctified, and saved. Therefore that is not the thing to be believed; but Justification, Sanctification, and Salvation are conditional till a man hath believed, *Rom.*

10. 9. If thou shalt confess with thy mouth, the Lord Jesus, and shall believe in thy heart, thou shalt be saved. It is true, this is the condition, If thou believe in the Son of God, if thou take up his Cross and follow him, thou shalt be saved: when a man hath believed, he is justified, and accepted, and shall be saved: It is absolute now, but he believed first. Therefore justifying Faith, doth not believe a man shall be justified (for a man must have faith before he can be justified) but it is a casting of a mans self upon Christ for Salvation.

Argu. 3. The event that a man shall be justified, and sanctified, and saved, cannot be the thing that a justifying faith in the Act of Justification must apprehend; because then we could not say to every man, if thou believest, thou shalt be saved. That must be the Object of justifying Faith, that may be applyed to any man; for else, how can we preach the Word, we should expose our selves to Cavils, and open the mouths of Blasphemers, if we should say, this is faith, You must believe you shall be saved, and that you are in the favour of God; this we could not bid every man believe. What? To believe that every man shall be justified,

and sanctified, and saved? No; that were a lie, and God commands no man to believe a lie; but he commands every one to believe in Christ for justification, and sanctification, and salvation; and this is certain, that all that believe in Christ, shall be justified, sanctified and saved. Now here are the two things God requireth of every man, where the Gospel cometh. First, He requires, that he believe the Word, that saith, *Whosoever believes in Christ shall be saved.* Secondly, He commands him to believe in Christ for salvation. So that now to believe in Christ for salvation, that is justifying Faith, the other comes in afterwards. I will make it plain. The Lord said to *Abaz*, Isa. 7. 9. *If thou dost not believe, thou shalt not be established.* What, must *Abaz* believe here? Doth God bid him believe he shall be establish'd? No, for when all came to all, *Abaz* was not established, but he must believe in God, and then he shall be established. So God doth not command men to believe they shall be saved; but to believe in Christ for salvation.

4. Arg. The event is known another way, and not by justifying faith. It is true, some knows the event, that God means to save them,

them; but this is known by another thing,
 and not by an act of justifying faith. The
 act of a justifying faith is the committing
 a mans self to God for this thing. Suppose
 I have a great business to do at *London*. I
 am condemned to be put to death, and
 except I have a pardon to morrow, I shall
 be executed. I cannot go my self, for I am
 in Prison; but I have a friend at *London*, I
 trust to him to go to Court, and get me a
 pardon. In the mean, the business goes on
 against me, and I am going, it may be, to-
 wards the place of Execution; but I cast
 my self upon my friend, that he will get
 me a pardon; now if my friend send me a
 letter, & in it a pardon under the King's
 seals; Now I know I have a pardon, but
 my trusting my friend was nothing, but
 my casting my self upon him. So it is with
 the poor soul that is under condemnation.
 The wrath of God is gone forth against
 him, and the justice of God is threatened
 against him; which way soever he looks,
 he sees nothing but hell and damnation:
 but the Gospel hath told him of a friend,
 the Lord Jesus Christ, that may help him
 to a pardon, and he trusts to him. May be
 the Law the mean while proceeds against
 him, may be he is upon the Ladder, ready
 to be turned off; yet he hangs upon
 Christ,

Christ, he will not go to the World, and evil company to quiet his conscience; a pardon will come, he casts himself upon this; he is not certain of it, but he hath assurance in Christ that it will come. Now if it be so, that as he believes in Christ for forgiveness, so Christ sends a token; *there is peace of conscience, and joy in the Holy Ghost*, Psal. 22. 4. Our Fathers trusted in thee, and were delivered; that is, they trusted in thee for deliverance, and thou didst send a token, and now they knew they were delivered. It is true, though God should send a man no token, he might know that he is justified, and shall be saved, and hath title unto all the mercies in Jesus Christ, but that for his weakness: And that by two things. First, By looking into the Word, there he might finde, that he which trusts in Christ, and commits himself to God, shall be saved. Another thing is, to reflect upon himself, and there he shall find that he truly goes out of himself, & casts himself upon God. *Wa*

5 Arg. It is not the truth of faith, but the strength of faith that apprehends the event. Let a man believe in Christ, and cast himself upon him in all his ways, and follow him in all his Commandements, though his faith be never so weak, this belie

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entitles him to Justification and Sanctification. Suppose a man is learning to swim; he believes, if he could spread his armes, and shoot forth his Legges, the Water would bear him up. Now at his beginning to learn, he commits himself to the water, and spreads his Arms and his Legs; but this is with much fear and misgiving, ever and anon he sets one Legg upon the ground, and hath but a little sense and feeling of the Waters bearing him, because he commits not himself wholly to it; but the more he commits himself to the Water, the more he findes the Water bear, and so at the length he flings away his Bladders, and can swim over a River without any fear. He believed before, that the Water would bear him, but when he committed himself to the Water, he had a great deal of fear, and could not swim to any purpose; but when he had learned the art, then he committed himself to the Water, and could spread his Arms and his Legs, and then he could swim without fear. So when a man comes first to believe in Christ, he thinks he should be the happiest man in the World, if he could but believe. And withall, faith makes him to believe in Christ, to deny himself, and to cleave himself upon Christ; to pluck up
both

both his feet, and to cast himself upon the Water, and fling out himself upon Christ, sink or swim; yet at the first he is very weak, and sometimes he doth it, and sometimes he doth it not; and sometimes he is feeling for this, and sometimes for that; sometimes he doth not pray well enough, sometimes he is not humbled enough; this is nothing but a trusting to himself. May be a temptation comes, and he cannot resist it; may be a pleasure, and he cannot deny it; his weakness is the reason why he cannot so strongly apprehend the event.

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